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# THE RATIONALIST

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

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# A NOTABLE FUNCTION

The Second Anniversary of the National Girls' High School, Mysore, was celebrated on the 29th last under the Chairmanship of Sri Kadidal Manjappa, Minister of Education, before a large audience of ladies and gentlemen. Prominent among those present were Messrs B. S. Hanuman, M.A. Asst. Secretary to Government, Kariyappa Gowda, B.A., Sub-division Officer, N. Krishniengar, Retired Superintending Engineer, Rao Bahadur M. Ramaswamy, Jyotisharatnam T. V. Narasimhachar, Advocates H. Subba Rao and Y. Srinivasiah, Journalists Agaram Rangiah, N. Srinivasa Murthy, A. Ramanna, K. Ramiah, Rajavaidya Pandit Chandrabhan Sing, S. Nagappa, Palace Mokhthesar, M. R. Venkatasubba Shastry, Rtd., D.E.O., R. A. Sampathkumarachaya and M. Gopaliengar.

After invocation by the pupils, and Welcome Verses in Sanskrit by Vidwan Ankur Venkatacharya, there was a welcome-dance. Then Sri G. R. Josyer, Founder-Director of the School, welcoming the Minister and the assemblage observed,

"Esteemed Sir, Ladies, and Gentlemen,

I offer to you a most hearty welcome on this occasion.

Sri Kadidal Manjappa has been one of the most popular figures in the Ministries we have had since independence. Modest, business-like, good-humoured, good-hearted, good-looking, public spirited, Shri Manjappa has been exemplary during all the years that he has adorned the States' Ministries.

My request that he should preside over the Second Anniversary and Prize Distribution of this humble institution he agreed to with gracious readiness when he was Chief Minister 3 months ago. But owing to the stress of the times it could not be held at the time. His assumption of the Education Ministership of the enlarged State, and presiding over this function as such, makes it all the more appropriate.

This school has had to be started because of growing public need, and because Government, having started a Girls' School here 75 years ago when the population was only 30 or 40 thousand, had not started another though the population had risen to 250,000 for many years past.

For over a decade the Maharani's High School has been too congested, and there was no move to right the matter under the First Five Year Plan. I was urged to make a start 4 years ago, but on my consulting the then able Director, Sri J. B. Mallaradhya, he said that he was permitting the Maharani's High School to start 2 more sections, and I dropped the idea.

Next year however, the Head Mistress of that school herself, just retired, came and urged that I take up the matter again. On reference to the Director, he was pleased to write,—

"The necessity for a few more Girls' Schools in Mysore City has been long felt by me as the only remedy to relieve the great congestion in the Maharani's High School, and I really appreciate the spirit of service that has prompted you, as the Director of the Sanskrit Academy, to undertake the starting of this Girls' Institution with special provision for the teaching of Samskritha and other languages."

You may ask, Sir, why, not being an oil-king, cotton-king, or rice-king, I, a simple citizen, was pitched upon to bell the cat. The answer is, that some persons are fated to bell cats, and, in the process, serve as cat's-paw!

However there seems to be something else to it than that.

Education for women, of the modern type, was started in 1881 as a mark of the Rendition of the State to the Maharaja from the British. The organiser of that was Rai Bahadur A. Narasim Iyengar, Tutor and Durbar Bakshi to Chamaraja Wadiyar. 42 years ago he was still alive, as an honoured old gentleman in Mysore. I, though young, happened to make friends with him, and he used to recount to me some of his bitter experiences as a Social Reformer.

Again, the Founder of the Indian Women's University, Poona, Professor D. K. Karve, now Padma Vibhooshana, who was just starting the institution, came here about the time to collect funds for it, and it was my privilege to take him round to visit important people.

While in Madras, as a Mysore State scholar, between 1914 and 1916, I came to know Sir Narayan Chandavarkar, of Bombay, Retired High Court Judge and Dewan of Indore, and President of the National Congress and Indian Social Reforms Conference,—father of the present Sir Vithal Chandavarkar. I kept up a correspondence with him, and a letter of his dated August 1917, is of present interest. It reads,—

'My dear Mr. Josyer,

Under the circumstances explained in your letter of the 10th inst, and in particular due regard being had to your statement that some of your friends sympathising with the movement like the proposal, I think the Maharanee of Baroda may well be approached with a request to become the President of the Indian Women's Education Movement. As for forming a Committee for the Bombay Presidency, I should like to have a copy of your prospectus. There is a proposal for a Women's Committee here, Sir William Wedderburn having written to my wife and some other ladies. If you send me a copy of your prospectus, I shall see how matters stand and advise you.

I must express my sense of gratification at the way you have been trying to serve your countrymen and good causes. Yours Sincerely,

N. G. CHANDAVARKAR."

About that time I happened also to be Correspondent for India to The International Women's Suffrage Alliance, Paris, which was collating facts about women's progress the world over. And, as a counterpart to Cha. Vasudeviah's classic "Aryakeerti" dealing with male warriors, I wrote "ಆರ್ಯಮಹಿಳಾಕೀರ್ತಿ" dealing with heroic Indian women.

These facts show that the starting of this school was not an isolated event, but, really, a belated fructification of a long-planted, slow-blossoming tree of women's cause.

Begun with 6 students in 1954, it has now 120 students in the 3 High school classes, with well-qualified and trained lady-teachers, and the first batch of pupils have been sent up for the coming S.S.L.C. Examination. Students of the school have appeared and won ranks and prizes at the Dasara Exhibition and other Inter-school competitions. Two students have won 1st and 2nd prizes in the United Nations' Day Competition, and the school itself has received a Certificate of Merit from the University Teachers' College Extension Service Organisers.

Last year H. H. the Yuvarani, as Ag. Rajpramukh, presided over the First Aniversary of the school, and was pleased to observe,—

(*Continued on page 5.*)

The Rationalist

## "YAKSHA-PRASNA"

III

Yaksha: What is delusion? What is conceit? What is laziness? What is sorrow?

Dharmaraya; Delusion is ignorance of virtuous conduct. Conceit is self-conceit about one's own powers. Laziness is failure to perform one's righteous duties. Sorrow is ignorance.

Yaksha: What according to sages is rectitude? What is boldness? What is bathing? What is charity?

Dharmaraya: Steadfast pursuit of one's righteous duties is rectitude. Boldness is restraint of the senses. Bathing is washing away mental impurities. Charity is giving succour to living beings.

Yaksha: Who is a learned man? Who is an atheist? Who is a self-willed fool? What is lust? What is envy?

Dharmaraya: The learned man is one who knows *dharma* or virtue. The atheist is a self-willed fool. Lust is the cause of human attachments. Heart-burn is envy.

Yaksha: What is self-coceit? What is pride? What is good fortune? What is viciousness?

Dharmaraya: Self-conceit is utter ignorance. Pride is doing good in order to obtain praise. Good fortune is the fruit of good deeds and charity. Viciousness is defaming others.

G. R. Josyer.

*(To be continued)*

## UNITED NATIONS' DAY

The Maharani's Women's Training College observed the United Nation's Day on the 26th last under the Chairmanship of Sri G. R. Josyer, M.A. HONS. F.R.E.S.,

After invocation Sri R. Singriengar, B.A.,B.T., inviting Sri G. R. Josyer to preside over the function, spoke of his remarkable learning and abilities in various fields, which had won him recognition not only in India but outside, and said that they could not have a better personage to preside over the occasion. After music and comics, and a dramatic skit, the Chairman referred to the days of the First World War in 1914-18, and President Woodrow Wilson's part in ending it, the establishment of the League of Nations in order to prevent war, its failure, and the Second World War, and the founding of the United Nations' Assembly. No doubt it was not completely effective as yet, but in Mid-Europe, Mid-East, in Korea, in South East Asia, in Kashmir, it had succeeded in localising troubles, and prevented full-scale wars. As in families, as in society, so among nations such a world body was the sanest way of settling disputable points. The object of schools all over the world observing such a day was that the idea of the U.N.A. might permeate the minds of the rising generation, and the spirit of warmongering might disappear from the public mind.

The Senior Lady Assistant thanked the Chairman for kindly acceding to their request at short notice, and giving them such an illuminating address. With the singing of the National Anthem the function terminated.

(*Continued from page 3.*)

"ವಿದ್ಯಾಭಿವೃದ್ಧಿಕಾರ್ಯದಲ್ಲಿ ಮೈಸೂರುಸರ್ಕಾರದವರ ವಿಶೇಷವಾದ ಆಸಕ್ತಿಯು ಅವರ ವಾರ್ಷಿಕ ಆಯವ್ಯಯಗಳ ಪಟ್ಟಿಯಿಂ ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ. ಮೈಸೂರುಸರ್ಕಾರದವರಿಂದ ಈಗಾಗಲೆ ಅನೇಕ ಖಾಸಗೀ ವಿದ್ಯಾಸಂಸ್ಥೆಗಳಿಗೆ ಸಹಾಯವೊದಗುತ್ತಿದೆ. ಇದೇ ರೀ ಯಲ್ಲಿ ಭಾರತೀಯ ಕನ್ಯಾ ಮಹಾವಿದ್ಯಾಲಯಕ್ಕೂ ನಮ್ಮ ಸರ್ಕಾರದವರು ಅವಕಾಶವಿರುವಷ್ಟಿಗೆ ದ್ರವ್ಯಸಹಾಯವನ್ನೊದಗಿಸುವರೆಂ ಭರವಸೆಯನ್ನು ಈ ಸಂದರ್ಭದಲ್ಲಿ ನೀಡಲು ನಮಗೆ ಬಹಳ ಸಂತೋಷವುಂಟಾಗುತ್ತದೆ."

That was 18 months ago, and the school still remains like "T. T. K's horse", denie grass, and left to starve !

Politicians have yet to realise that women constitute half the voting strength of th nation, and entitled to claim equal treatment with men, that to deny them equal educationa provision with men is an injustice. In fact women ought to clamour for a Miller Committe report giving top priority to their claims until they have reached parity with men. To giv them adult suffrage, and deny them educational facilities is to let them exercise brute vote herded by adventurers.

I trust, Sir, that you will give thought to the political and social consequences of that, and realise the need for vastly increasing the educational facilities of women, as also for opening out new fields for the employment of educated women. The sufferings of uneducated women, and the sufferings of educated women, are a festering sore in the body-politic of the nation. To neglect it, while endowing crores of them with adult franchise, is not wise statesmanship.

The problem is big enough to deserve what is called a "Royal Commission". But as Trustee of the Education of the State the solution of the problem rests to some extent in your hands. May I say, that it rests "in good hands"?

I thank you for kindly responding to our invitation, and request you to graciously preside over this Second Anniversary function."

This was followed by a fine musical concert by the pupils, as well as a drama in Kannada, and several dance items, and comics and picturesque and attractive tableau.

The Chairman, Hon'ble Sri Kadidal Manjappa, speaking in Kannada, made the following interesting observations :–

"ಶ್ರೀಮಾ ಜೋಸ್ಯರವರೆ, ಬಂಧು ಭಗಿನಿಯರೆ.

ಈ ವಾರ್ಷಿಕೋತ್ಸವಸಮಾರಂಭದಲ್ಲಿ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಲು ಶ್ರೀ ಜೋಸ್ಯರವರು ಅವಕಾಶಮಾಡಿಕೊಟ್ಟದ್ದಕ್ಕೆ ಅವರನ್ನು ಹೃತ್ಪೂರ್ವಕವಾಗಿ ವಂದಿಸುತ್ತೇನೆ. ಶ್ರೀ ಜೋಸ್ಯರವರು ಮಾತನಾಡುವಾಗ ನನ್ನ ಸದ್ಗುಣಗಳನ್ನು ಹೊಗಳಿದ್ದಲ್ಲದೆ, ನನ್ನ ಖಾತೆಯ ವಿಶೇಷತೆಯನ್ನು ವರ್ಣಿಸಿದಾರೆ.

ಇದು ನನ್ನ ರಾಜಕೀಯ ನಾಟಕದಲ್ಲಿ ನನ್ನ ಮೂರನೇ ಅವತಾರ. ಮೊದಲು 4 ವರ್ಷ ರವಿನ್ಯೂ ಖಾತೆ, ಆಮೇಲೆ ಮುಖ್ಯ ಮಂತ್ರಿ ಪದವಿ. ಮತ್ತು ಈಗ ವಿದ್ಯಾಮಂತ್ರಿ ಪದವಿ. ನವಂಬರ್ 1 ರಿಂದ ಮುಗ್ಧರಾದ ವಿದ್ಯಾರ್ಥಿಗಳು, ಉಪಾಧ್ಯಾಯರು, ಐದುವಿಧ ವಾದ ದೇಶಗಳು, ಐದು ವಿಧವಾದ ಸಂಬಳಗಳು, ಐದು ವಿಧವಾದ ವ್ಯಾಸಂಗಕ್ರಮಗಳು, ಎಲ್ಲಾ ಒಂದುಗೂಡಿವೆ. ಮುಖ್ಯವಾಗಿ ಶಿಕ್ಷಣ ಸುಧಾರಣೆ ನಮ್ಮ ಮುಂದಿದೆ- ಸ್ವಾತಂತ್ರ್ಯ ಬಂದನಂತರ ಶಿಕ್ಷಣದ ಕ್ರಮದಮೇಲೆ ವಿಪುಲಚರ್ಚೆಯು ಭಾರತಸರ್ಕಾರ ಮತ್ತು ಸಂಸ್ಥಾನ ಸರ್ಕಾರಕ್ಕೂ ನಡೆದು ಒಂದು ತೀರ್ಮಾನವನ್ನು ಪ್ರಾಥಮಿಕವಿದ್ಯಾಭ್ಯಾಸದ ಅವಧಿಯ ವಿಷಯವಾಗಿ ಕೈಕೊಳ್ಳಬೇಕು. ಕಾಲೇಜು ವಿದ್ಯಾ ಭ್ಯಾಸದವಿಷಯದಲ್ಲಿ ಸಹ ತೀರ್ಮಾನವನ್ನು ತೆಗೆದುಕೊಳ್ಳಬೇಕು. ಪ್ರಾಥಮಿಕವಿದ್ಯಾಭ್ಯಾಸದ ಅವಧಿ ನಿಮ್ನ ವರ್ಷಗಳೋ ಅಥವಾ ಎಂಟು ವರ್ಷಗಳೋ, ಪ್ರೌಢವಿದ್ಯಾಭ್ಯಾಸ ಮೂರು ವರ್ಷಗಳೋ ಅಥವಾ ನಾಲ್ಕು ವರ್ಷಗಳೋ ಎಂಬುದು ನಿರ್ಧರಿಸಲ್ಪಡಬೇಕು. ವಿಶ್ವವಿದ್ಯಾ ಲಯದಲ್ಲಿ ಮೂರು ವರ್ಷಗಳ ವ್ಯಾಸಂಗದ ಅವಧಿಯಿರಬೇಕೆಂದು ನಿರ್ಧರವಾಗಿದೆ. ಈ ಬಗ್ಗೆ ಸಾರ್ವಜನಿಕರ ಸಹಕಾರವನ್ನು ನಿರೀಕ್ಷಿ ಸಾಡುತ್ತೇನೆ. ಜೋಸ್ಯರವರು ಮಹಿಳಾವಿದ್ಯಾಭಿವೃದ್ಧಿಯ ಬಗ್ಗೆ ಸರ್ಕಾರದ ಯೋಜನೆ ಅಗತ್ಯ ಎಂದು ಹೇಳಿದರು. ಭಾವೀ ದೇಶದ ಮಾತೆಯರು ಮಹಿಳೆಯರು, ಸುಸಂಸ್ಕೃತರಾಗಿ, ನೀತಿವಂತರಾದರೆ ಅಂಥಾ ಮಕ್ಕಳನ್ನು ಪಡೆಯುತ್ತಾರೆ. ಜನತೇ ರಾಷ್ಟ್ರದ ಸಂಪತ್ತು. ಈ ಎಲ್ಲಾ ಕಾರಣಕ್ಕೆ ಉತ್ತಮರಾದ ಜನರನ್ನು ತಯಾರಿ ಮಾಡುವುದೇ ನಮ್ಮ ಮುಖ್ಯ ಗುರಿ. ಪ್ರಾಥಮಿಕವಿದ್ಯಾಭ್ಯಾಸದಲ್ಲಿ ಮಹಿಳೆಯರ ಪಾತ್ರ ಪ್ರಾಮುಖ್ಯ. ಮಕ್ಕಳ ಶಿಕ್ಷಣ ಮನೆಯಲ್ಲೇ ಪ್ರಾರಂಭವಾಗುತ್ತದೆ. ಇದುವರೆಗೆ ಮುದ್ದಿರುವವರು ಮುದ್ದಿಲ್ಲದವರನ್ನೂ, ಗಂಡಸರು ಹೆಂಗಸ ರನ್ನೂ ಬುದ್ಧಿವಂತರು ಬುದ್ಧಿಯಿಲ್ಲದವರನ್ನೂ ಶೋಷಣೆಮಾಡಿದಾರೆ. ಈ ಶೋಷಣೆಯು ತಪ್ಪಬೇಕಾದರೆ ಶಿಕ್ಷಣ ಅವಶ್ಯಕ.

ಮಹಾಜನರು ಸತ್ಯಸಂಧರಾಗಿದ್ದರೆ ದೇಶವು ಚೆನ್ನಾಗಿರುತ್ತೆ. ಶಿಕ್ಷಣದಕಡೆ ಸಾರ್ವಜನಿಕರ ಮತ್ತು ಸರ್ಕಾರದ ಪ್ರೋತ್ಸಾಹ ಅವಶ್ಯಕ. ಸರ್ಕಾರಕ್ಕೆ ಹಣಕಾಸಿನ ತೊಂದರೆ ಇದೆಯೆಂದು ತಿಳಿಯಬೇಕು. ಭಾರತದ ಘಟನಾವಳಿಯಲ್ಲಿ 14 ವರ್ಷ ಶಿಕ್ಷಣ ಮುಫತ್ತಾಗಿರಬೇಕು, ಆದರೆ ಅದು ಸಾಧ್ಯವಾಗದಿದೆ. ಸರ್ಕಾರದ ಸಾಧನಸಂಪತ್ತುಗಳನ್ನು ಇಲ್ಲಿಯವರೆಗೂ ಅನ್ಯದಕಡೆ ವಿನಿಯೋಗಿಸಿದ್ದರಿಂದ ನಾವು ನಿರೀಕ್ಷಿಸಿದಷ್ಟು ಈ ಕಡೆ ಗಮನಕೊಡಲಾಗದೆ ಹೋಗಿದೆ. ಈ ಶಾಲೆಯನ್ನು ಪ್ರಾರಂಭಿಸಿ ಶ್ರೀ ಜೋಸ್ಯರವರು ಜನರ ಮತ್ತು ಸರ್ಕಾರದ ಕೃತಜ್ಞತೆಗೆ ಪಾತ್ರರಾಗಿದ್ದಾರೆ. ಇದಕ್ಕೆ ನನ್ನ ಕೈಲಾದಮಟ್ಟಿಗೆ ಸಹಾಯಮಾಡುತ್ತೇನೆಂದು "ಅರಿಕೆ" ಮಾಡಿಕೊಳ್ಳುತ್ತೇನೆ.

ವಾರ್ಷಿಕೋತ್ಸವದ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಿದಾಗ ಹಿತವಚನಹೇಳುವುದು ವಾಡಿಕೆ. ಆದರೆ ಎಲ್ಲರೂ, ಕಳ್ಳರೂ, ದುಷ್ಟರೂ ಅಜ್ಞರೂ, ಎಲ್ಲರೂ, ಹಿತವಚನ ಹೇಳುವವರೇ ಆದ್ದರಿಂದ ಉಪದೇಶಕ್ಕೆ ಬೆಲೆಯೇ ಇಲ್ಲ. ಉಪದೇಶನನ್ನು ಹೇಳುವ ವ್ಯಕ್ತಿ ಯಾರು? ಅವರ ನಡತೆ, ಘನತೆ ವಿಚಾರ ಇವೆಲ್ಲಿಸಿ ಬೆಲೆ ಕೊಡಬೇಕು.

ಸಂಸ್ಕೃತಿ ಶಿಕ್ಷಣದ ಗುರಿ. ಶಿಕ್ಷಿತರಾಗಿ ಮಾಡುವುದು ಸತ್ಪ್ರಜೆಗಳಾಗಿ ಮಾಡುವುದು, ಸದಾಚಾರದ ಸಮ್ಮಿಲನ ಎಂದು ನಾನು ತಿಳಿದುಕೊಂಡಿದ್ದೇನೆ. ರಾಜಕೀಯದೃಷ್ಟಿಯಿಂದ ನಮ್ಮ ದೇಶ ಹೊಳೆದಾದರೂ ಕೂಡ ಹಳೆಯದಾದ ಆದರ್ಶಸಂಸ್ಕೃತಿಗಳನ್ನು ಮರೆಯಬಾರದು. ಇಂದು ಶ್ರೀ ಜೋಸ್ಯರವರು ಕೆಲವು ಗ್ರಂಥಗಳನ್ನು ನನಗೆ ತೋರಿಸಿದರು. ಅವುಗಳಲ್ಲಿ ಸಂಸ್ಕೃತದ ಗಂಧವೇ ಇಲ್ಲ. ವೈಮಾನಿಕ ಶಾಸ್ತ್ರಗ್ರಂಥವನ್ನು ನೀಕ್ಷಿಸಿದೆನು. ಬಹಳ ಹಿಂದೆಯೇ ನಮ್ಮ ಪೂರ್ವಿಕರು ವಿಮಾನಗಳನ್ನು ಕಂಡುಹಿಡಿದು ವಿಮಾನಗಳಲ್ಲಿ ಸಂಚರಿಸುತ್ತಿದ್ದರೆಂದು ಮಹಾಕಾವ್ಯಗಳಿಂದ ತಿಳಿದುಕೊಳ್ಳಬೇಕು. ಕೆಲವುಕಡೆ ವಿಚಾರಿಸಿದ್ದರಲ್ಲಿ ಕೆಲವು ಸ್ಕೂಲುಗಳ ಬಾಲಕ ಬಾಲಕಿಯರು ರಾಮಾಯಣ ಮಹಾಭಾರತ ಕಾವ್ಯಗಳನ್ನು ಓದೇಇಲ್ಲವೆಂದು ತಿಳಿಯಬಂತು. ನಮ್ಮ ದೇಶದಲ್ಲಿ ಮರೆಯುವುದು ಸ್ವಾಭಾವಿಕ. ನಟನಟಿಯರ ಪ್ರಣಯ. ಪತ್ತೇದಾರಿ, ಪ್ರಣಯಗೀತೆ, ಮುಂತಾದ ಕೆಟ್ಟ ಕತೆ ಓದುವ ಯುವಕ ಯುವತಿಯರು ರಾಮಾಯಣ ಮಹಾಭಾರತಗಳನ್ನು ಏಕೆ ಓದಬಾರದು? ರಾಮಾಯಣ ಮಹಾಭಾರತಗಳು ವಾಸ್ತವಿಕವಾಗಿರಬಹುದು ಅಥವಾ ಕಾಲ್ಪನಿಕವಾಗಿರಬಹುದು. ಅದರೂ ಅವುಗಳನ್ನು ನಿರ್ಲಕ್ಷಿಸಬಾರದು.

ಶ್ರೀ ಜೋಸ್ಯರವರು ನಿರುದ್ಯೋಗದ ವಿಚಾರ ತಿಳಿಸಿದಾರೆ ದೇಶದಲ್ಲಿ ಅನೇಕ ಅಭಿವೃದ್ಧಿಕಾರ್ಯಗಳನ್ನು ಮಾಡಬೇಕಾಗಿದೆ. ವಸತಿ. ಶಾಲಾ ಕಾಲೇಜು ಆಸ್ಪತ್ರೆಗಳಾಗಬೇಕು. ಆದರೆ ಯಾವುದೋಕಾರಣದಿಂದ ನಮ್ಮಲ್ಲಿರತಕ್ಕ ಮಾನವಸಂಘಟನೆಯನ್ನು ಮಾಡಿಲ್ಲ. ಸಮಾಜವನ್ನು ಉತ್ತಮಪಡಿಸಲವಕಾಶವಿದೆ. ವಿದ್ಯಾವಂತ ನಿರುದ್ಯೋಗಿ ಯುವಕಯುವತಿಯರ ಸಮಸ್ಯೆಗಳನ್ನು ಬಗೆಹರಿಸಬೇಕಾದರೆ ಸಾರ್ವಜನಿಕರ ಸಹಕಾರವೇ ಅವಶ್ಯಕ.

ಈ ಪತ್ರಿಕೆಯ ಸಮಾರಂಭದಲ್ಲಿ ಅಧ್ಯಕ್ಷತೆ ವಹಿಸಿ ತಮ್ಮಗಳೆಲ್ಲರ ಪರಿಚಯವಾದುದಕ್ಕೆ ನನ್ನ ಹೃತ್ಪೂರ್ವಕ ವಂದನೆಗಳು."

Sri G. S. Josyer, M A., Headmaster, then presented the following prize-winners in the various competitions:— Kumaris S. Vanamala, M. K. Saraswati, T. Gundamma, M. G. Radhamani, G. Sridevi, M. V. Rajeswari, R. S. Vatsala, R. Vasudha, K. S. Pushpalata, B. G. Rukshmini. C. Nirmala, K. Sundaramma, K. Saroja Bai, U. R. Varijakshi, Jayakumari, C. Vimalakshi, B. S. Satyavati, Shashikala Devi, Rohini Bai, M. S. padmavati, P. L. Manjula, S. Ratna Bai, H. S. Savitramma, and H. N. Sunandamma, to whom the Chairman graciously distributed the prizes.

Proposing a vote of thanks, Sri G. R. Josyer observed,

"Esteemed Sir, and Ladies and Gentlemen,

I thank you for graciously condescending to come here and lend lustre to this evening's function. The school will long remember your presence, and your generous words of kindness and goodwill. All those associated with the school are grateful to you, and offer their warmest good wishes for a happy and long life to you!

I should also acknowledge on this occasion, and render thanks to Sri T. Vasudeviah, the learned and popular Deputy Director of Public Instruction, and the good gentlemen who are ably administering his office, for the patient and kind advice and guidance which they have been vouchsafing to this humble institution.

No less are my thanks due to the office of the Director of Public Instruction, and to the Secretariat for their kindly thoughts towards this institution.

I thank the teachers of the school who are working for the school in the spirit of Gokhale's "Servants of India" and Lajpat Rai's "Servants of the People".

I thank the parents who have entrusted their daughters to the care of this school. I thank you all who have kindly responded to our invitation. And, I thank God for everything!"

With the singing of the National Anthem the most pleasant function came to a close.

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# THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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## QUEER NAMES

What,s in a name? Quite a lot, according to an American pastor who has been studying some of the extra-ordinary names given to children. He thinks that Christian names should be censord so that children are not saddled with ones that are grotesque and ridiculous.

Infants have been named after nearly every State from Alabama to Utah and even after some cities—such as Boston Brown, Chicago Jones and Washington smith. Not long ago one anxious father called a son Relief and another Enough.

The seven sons of a father in Fairmount, Pennsylvania were named Vester, Wester, Nester, Chester, Kester, Jester and Lester. And early in 1956 a Tennessee father admitted he had run out of names when his wife presented him with their sixth set of twins! He decided to call the new pair Seventeen and Eighteen! An Essex couple named their first-born, Finis! When other children were born they called them Addenda, Appendix, and Supplement. The infant son of a man named Keye was called Donne Keye, in honour of his mother's maiden name!

## INGENIOUS

Most motorists carry a spare tyre on their cars, but Sergeant George Gordon, an American soldier stationed in Schaffenburg, West Germany, has gone one better. He carries a spare car in the boot of his car! It is five feet long and has a two-speed internal combustion engine. He built it himself and says that if his car breaks down or gets a puncture, the "spare" car will enable him to go and look for help at a speed of up to fifteen miles an hour!

## RIPE?, OR OVER-RIPE?

Any man or woman who seriously wants to live to be a centenarian should go to live in the little village of Cologna Marina, on the Adriatic coast of Italy. Scientists who have been trying to find out why the villagers live to such ripe old ages, confess that they're baffled.

Is it something in the sea air that produces so many centenarians? The scientists would like to know, since they just can't find any reasonable explanation for the villagers' longevity and extra-ordinary vitality.

When the village's oldest inhabitant died two years ago he was 106. A number of the 500 people he left behind are centenarians, or in their nineties. Illness is practically unknown there. Some of the centenarians are so spry that they get up at 5 a.m. to attend church on Sundays.

One of the villagers, Giovanni Boni, a mere "youngster" of ninety-four, reflects the youthful outlook of the community when he says:

"It's always been my ambition to fly in an aircraft. I'm saving up for this treat, and I reckon that by the time I reach my 100th birthday I'll just about have enough to pay for a long flight!"


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## THE REAL SCIENTIST

An ingenious method of manufacturing sea ir has been invented by a Yorkshire business- ıan. His synthetic ozone makes it possible o switch on sea breazes in the home and will lso be used to help sufferers from asthma ıd other chest troubles who cannot travel to he seaside.

This home-made ozone is manufactured from a special species of seaweed found in Scotland. It is processed into large tablets which are then inserted into a machine similar to a hair dryer. Air is sucked in at the back of the machine, forced *through* the tablets and then blown out at the front in the form of tonic sea breazes.

Anyone owning one of these machines will be able to operate a switch and have health-giving sea air blowing through the home at any time it is required! The ozone gives the user a tremendous appetite, says the inventor. He sometimes comes home after a heavy meal at a restaurant, switches on the ozone in his study, and, half an hour later, feels hungry again!

* * *

Our Indian scientista too are "scientsts!" They have neither Indian science, nor Western science, the offshot of Indian science!

* * *

While operating a radar speed trap at Amarilo, Texas, police saw an object travelling at 26 m.p.h. on the screen. It was a metal stud on the collar of a fast-moving dog!

* * *

A robot brain is to be used to work out listances between any two of the 7,000 railway stations in Great Britain. The 50,000,000 calculations needed would take fifty clerks ive years to work out! The robot will take me year!

## MAGIC PASTE

Before long gardeners may be smearing their plants with a magic paste to make them grow to about three times their normal size!

The U.S. Department of Agriculture has developed this paste whose secret is an acid, which was first collected from a fungus called giberella.

This extraordinary fungus, much feared in Japan, attacks rice plants, making them grow abnormally tall and lanky, but at the same time reducing their yield.

The U.S. chemists isolated the elongating chemical from this fungus and smeared the paste on the stems of plants such as geranium, sun-flower, rose, setunia, poinsettia and aster. Within four weeks, almost all grew into healthy flowers one-and-a-half to three times their normal size!


## POPULAR BOOKLETS.

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# The Rationalist

## "YAKSHA-PRASNA"

III

Yaksha: Who goes to eternal hell?

Dharmaraya: One who gives hopes to a deserving mendicant and then repels him goes to eternal hell. One who disbelieves the Vedas, the Gods, the sacred canons, and ancestral practices goes to eternal hell. Having money, and being too miserly to spend it in charity or for his own enjoyment, refuses aid to persons who seek help goes to eternal hell.

Yaksha: O king! What makes a Brahman? Is it birth, or conduct, religious studies, or knowing shastras?

Dharmaraya: Not birth, not practice of one's own faith, not sacred learning, makes a Brahmin. Conduct makes a Brahmin. One knowing the four Vedas but leading an evil life is worse than a Shudra. But one who keeps the sacred fire and leads a life of ascetic virtue is a Brahmin.

Yaksha: What does a man who speaks agreeably gain? What does one who acts with circumspection? What does one who makes many friends? What does one who is devoted to Dharma?

Dharmaraya: He who speaks agreeably becomes dear. He who acts with foretbought succeeds in his efforts. He who makes many friends lives happily. He who is devoted to Dharma attains Heaven.

Yaksha: Who rejoices? What is wonderful? What is the right path? What is news? Reply to these questions of mine, and your brothers will revive.

Dharmaraya: The man who in his own house cooks his food, even on the fifth day or sixth day, who owes nothing to anybody, and has no need to go anywhere, rejoices.

Daily, without exception, men die and are no more. And yet, the rest believe they have no death! What is more wonderful than that?

Reasoning is fallible. Sacred texts are conflicting. No one sage is supreme enough for universal acceptance. The essence of righteousness is hidden in darkness. Therefore the path which wise men tread is the path to be followed.

Yaksha: Thank you. Now tell me who is a man among men, and which man may be said to possess the wealth of all wealths!

Dharmaraya; The man, the fame of whose good deeds resound in the world, and reach the skies, is a man among men.

The man who has no likes and no dislikes, no feeling of happiness or of misery, no thoughts about the past or the future, may be said to possess the wealth of all wealths.

Yaksha: I am pleased with your answers. Now tell me which of your brothers you want to revive first?

Dharmaraya pointed to the broad-chested long-armed Nakula. The Yaksha was surprised, and asked why, leaving his next of kin, Bhima, and valiant Arjuna, he was asking for his step-brother, Nakula.

Dharmaraya replied:

A man who destroys Dharma will be himself destroyed. One who protects it will be protected by it. I hold that Compassion is the best of *dharmas*. Therefore, though Nakula is my step-brother, I would have him first saved.

The Yaksha was charmed by Dharmaraya's profound wisdom and selfless rectitude, and restoring his four brothers to life, remarked,

"By grace of God, you have gained the five virtues, mental peace, physical control, detachment, equability, and tranquillity of heart. You have made yourself immune from the six human ailments, hunger, thirst, sorrow, attachment, age and death. I am your divine god-father, Yama. I came to test you, and am well-pleased. I confer on you my benedictions. Go forth and prosper!

G. R. Josyer.

## LOVERS' STONE

With its wonderful glowing green beauty, the emerald has earned the nickname of "the lovers' stone." If flawless, it is twice as valuable as a diamond of the same weight!

Imagine, then, how a middle-aged lawyer felt when, only last month, he found a huge emerald weighing eleven pounds, while doing a week-end's prospecting at a quarry near Tzaneen, South Africa.

It broke into pieces as he was chiselling it out of the surrounding quartz. Even so, one piece alone is a hexagon eight inches long and three inches across! The smallest broken piece let enough light into the emerald to convince the finder that it was of top quality. First estimate of the value of his find was £500,000!

Emeralds have been blazing their way into the headlines lately. In the High Andes of Columbia, sixty miles north of Bogota, South America, an old emarald mine is once more turning out these fascinating stones.

This mine has been operated irregularly in recent years, but has now gone back into full production following the discovery of new and valuable deposits. Long before the Spaniards arrived in the 1520s, Andean Indians worked this mine, using the flawless gems for personal and temple decoration.

Emerald soared to tremendous popularity in Britain in 1922 when it was known that the engagement ring of Princess Mary (now the Princess Royal) was to feature a solitaire emerald.

Her evident preference for emeralds finally dismissed the slight prejudice against them due to their colour, which for some reason or other was always considered unlucky.

The emerald has always been the emblem of success in love, and is said to promote friendship. Emeralds were once used as charms.

It was believed that when an emerald was worn by a woman born in May it helped to bind her lover to her for ever. And should he ever prove unfaithful to her, the emerald would give her warning by changing its colour!

## WATCHES!

Do you wear a watch? If so, do you know that: Mary, Queen of Scots possessed a death's head watch which was made out of a human skull!

That the world's biggest watch, made for the St. Louis Fair of 1906, was so enormous that people could walk among its moving wheels, and its balance wheel weighed a ton!

That London watchmaker John Arnold made the world's tiniest watch for which he was paid 500 guineas by George III!

That one of the Queen's wedding presents was a tiny 15-jewel Swiss watch set into a gold watch-key!

That when Guy Fawkes was arrested after trying to blow up the Houses of Parliament, an oval-shaped watch found on him was inscribed with pictures of running figures!

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## HOPE FOR THE DEAF

Dr. Samuel Rosen, Consulting Ear Surgeon, Mount Senai Hospital, New York, explained to members of the Indian Medical Association recently, how he re-discovered the system of operation known as "mobilisation" which had been in vogue from 1875 to 1900 in Germany, Austria, Italy and France. It had somehow been abandoned and it was in 1952 that he brought to light the operation that he was now performing to restore hearing in cases of hereditary types of deafness due to Otosclorosis.

Disclaiming any kind of personal credit to himself, Dr. Rosen explained how, having learnt clinical and surgical Geology, which enabled him to stumble on the discovery. Dr. Lempert, he said, was against any one who went beyond the old concept, and when at the Convention of the American Medical Association Dr. Lempert went to see his exhibits, he had an opportunity of convincing him that it was the training he had under Dr. Lempert himself that lead him to the discovery.

Dr. Rosen stated that he had demonstrated the operation in various countries including his own, and the mobilisation operation was being performed with great zeal and with singular success. He said that he had successfully operated on more than 1,500 cases, and expressed the belief that his discovery had opened an exciting chapter in the future development of surgery of deafness. This did not mean that they had reached the zenith of the work. The cure for deafness, in his opinion, had yet to be perfected.

Narrating how he started to do this operation, Dr. Rosen pointed out that accidentally he began mobilising the stapes and saw immediate results. "You can see in many ways this was a lucky incident and an accidental discovery." As a result of this, he said, the whole physiology of hearing might have to be re-written. He devised some instruments to deliberately do what he had done accidentally. "I love to work at it, and I just keep on trying to make it better every time". When he first revealed his discovery to his brother doctors in America, they did not believe him! "In my own hospital, I could not get a man to come and see the operation. They carried on a propaganda saying, 'Do not go to see Rosen, it is not true'"

It was only two years ago at a meeting of the American Academy, Dr. Rosen said, that some of them cared to see "what Rosen is doing". "I shall never forget the day these men came to the operating room and the discovery came to be acknowledged, because three of the four cases I operated on that day, improved dramatically on the table!"

Dr. Rosen observed that the operation was now being done very successfully in about 18 countries he had visited and taught. He felt sure that millions of people could be helped to regain their hearing by this simple operation, and he considered it a privilege to be able to teach the technique to the surgeons here in India—a country which he had always loved and whose philosophy of life he had always admired.

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# THE RATIONALIST

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## OVER-SENSITIVE PEOPLE

Over-sensitive people tend to develop all kinds of ailments. They bottle up emotions and this leads to high blood-pressure. They are filled with resentment and tend to become abortively aggressive. They become inwardly tense and suspicious.

This in turn leads to migraine headaches and ancillary symptoms. As children they are frustrated and shy.

But many of us do not even see the danger signals of over-sensitiveness. Here is a test to find out.

1. Your son of eight tells you that what you have just told him is "bosh". He has picked the word up somewhere. Would you scold him? yes/no
2. Are you growing increasingly sensitive to changes in the weather? yes/no
3. Are you moody when it suddenly gets cold or warm? yes/no
4. Have you ever suffered a nervous breakdown? yes/no
5. Do you shed tears lightly when watching a "sad" film? yes/no
6. Are you easily moved when looking at faded old photographs of the past? yes/no
7. Do you tell friends that you are "fed-up with life"? yes/no
8. Have you noticed getting touchy about irony directed towards yourself? yes/no
9. Are you moved by someone else's unhappy fate, and do you go out of your way to find out more about it? yes/no
10. Do you hate all forms of ridicule? yes/no

If you answer more than six questions with *Yes*, you are far too sensitive.

The point here is that others may soon find your weak spots and take delight in exploiting this.

You will meet unexpected resistance because you allow yourself to get into moods.

Anyone answering eight or more questions with *No* is insensible to other people's feelings. With such marks you are probably looked upon as being a blusterer.

The question is—who is happier? The chances are that if you answer more than seven questions with "yes" you are not intrinsically happy. If you get ill, tell the doctor about your sensitiveness. It will help you.

## PERFECTION IN SPEECH

A British word expert has calculated that most of us use an average of 10,000 words a day in speaking and writing.

Thus, he points out, a person living for seventy years uses in his lifetime about 255,500,000 words. Incidentally, he gives this useful piece of advice—never be tempted to use a word unless you have fully grasped its meaning.

It's a good plan, according to another professor who has been studying words for half a century, to learn one new word every day.

Look up a strange word in a dictionary each morning, ascertain its meaning, and try to use it accurately in a sentence before you go to bed.

Think about this particular word at odd moments during the day, he adds, and you'll find by the evening that you have learnt it so thoroughly that you will never forget it, and will soon be word perfect.

## A. B. & O.

Entirely new knowledge about blood groups is emerging from the work of blood transfusion services all over Britain. For example, the main groups—A, B, and O—are not found in equally distributed proportions throughout the country.

In Scotland and the two most northern countries of England the proportion of O is the highest in Britain and the proportion of A the lowest. And in the Glasgow district there is even more O and even less A.

Scientists believe that this is due to racial origin, that where group O is high and A is low there are more Highlanders and Irish. In short, there's that amount of difference in Gaulic blood!

In southern England, except for Hampshire and Surrey, the proportion of group O is lower and that of A is higher. In the eastern counties O is particularly lower and A particularly higher. The exceptional area of Hampshire and Surrey is believed to be due to the fact that this area in the past was often the centre of military Anglo-Saxon invasion.

Blood group B is much more regularly found throughout the country. Its proportion is consistently higher in Scotland and North Wales, but geographical variations are far smaller than for groups A and O.

So ancient history still has its effects—and these may influence health. If your blood group is O, you have a forty per cent. higher chance of developing a duodenal ulcer than if it is A or B. You also have a twenty-five per cent. higher chance of getting gastric ulcers if your blood group is O.

People in the group A have a higher chance of suffering from diabetes and pernicious anæmia, but this relationship between illness and blood groups is not as firmly established as the relationships for ulcers.

## AUTOMATION

Automation is advancing—even up to a point where human translators will soon no longer be required. The language experts at Georgetown University, U.S., are perfecting an automatic translating machine capable of handling English, French and German.

As long ago as January, 1954, an electric typewriter and business machine company announced it had perfected a machine which could translate simple Russian sentences into English. Since then experts have been working on the machine to enlarge its vocabulary.

The Georgetown University experts hope soon to have a machine which will scan a printed page and translate the words into English or German or French, by simply pressing a button.

The machine is expected to have a 6,000-word vocabulary by the end of the year—3,000 scientific words and 3,000 every day words.

The machine must be taught to translate the exact meaning of words. For instance, the word execute could mean to "put into effect" or "put to death." Such details are being drummed into the machine. Experts reckon their machine will understand all the intricacies of the English language in another three months.

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ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

Life of Saint Anantarya.

in English and Hindi. 1—0—0

# The Rationalist

## "ROSIE," K.C.

"I want no jury defending me," sneered George Kelly, would-be big shot of gangsters, when he learned that a woman advocate was to defend him on a murder charge. The year was 1950, and it was the first time in British legal history that a woman led the defence in a murder trial!

Rose Hellbron, then 35, wife of a brilliant Irish born surgeon, Dr. Nathaniel Burstein, and the mother of a little daughter born two years previously, had been able to put K.C. (King's Counsel) after her name for only a few months when she was asked to defend Kelly on a "poor person's" brief.

Before the trial in Liverpool Assize Court was very far advanced, the man in the dock, accused of shooting and killing a cinema manager and his assistant, was admiring Miss Hellbron's legal skill.

"She'll get me out of this murder trap, see if she don't," he boasted to his jailors.

As events turned out he was wrong. The Liverpool thug was found guilty and went to the scaffold. But the manner in which Rose Hellbron conducted his defence against a massive, though largely circumstantial, weight of evidence, won high praise among many long-experienced members of the legal profession.

It was, and still is, regarded by them as a classic example of court oratory in the highest tradition.

What is it that has carried this brilliant woman so rapidly to the top of her profession, a profession that is still predominantly a male preserve?

No other woman has had anything like her spectacular success at the criminal bar. But the road up has been rough and tough.

When Rose Hellbron was called to the Bar just before the war—the youngest woman ever to gain that distinction—many people shook their heads. Male barristers were pessimistic.

Unabashed, the 25-year-old practising woman lawyer, who at 21 had been top of her year as a law student at Liverpool University, went steadily on her way, convinced that a new era for women barristers was dawning.

In 1946, when young barristers who had interrupted their career to fight in the last war returned to civilian life and found Rose Hellbron firmly established with a growing practice, there were those who grumbled: "She's got there because of the war."

It was a jealous criticism, quite untrue. Hard work was the keynote of her success.

Even when she was made a King's Counsel in 1949 (during the reign of the late King George VI), there were learned "sliks" who murmured: "Absurd making a woman a K.C.!"

They were soon to recognise the bright new star in the legal world. Rose Hellbron confounded all the prophets, even those who had predicted that her career would fizzle out with her marriage, which took place soon after the war. She went on from strength to strength.

Her cases have blazed across the newspaper headlines. In 1951 she defended and secured the acquittal of a 26-year-old French-born mother of three little children accused of killing a woman friend in her bath.

In that same year, she undertook the defence of a solicitor charged with murder. The brilliance of Rose Hellbron's defence resulted in the accused being found not guilty

on the capital charge; he was sentenced to three years' imprisonment for manslaughter.

A host of other cases could be cited to bear witness to the amazing gifts of this talented woman advocate.

She has proved effectively and realistically that in law as in most other walks of life a woman can succeed as well as any man. Her eloquence is superb and compelling.

Today every Q.C. in the land has a healthy respect for "Rosie", as she is affectionately known in the legal profession.

Rose Hellbron revels in a legal fight. No holds are barred and no chivalry is shown when she is pleading a case. Her opponents know that they cannot expect the normal run-of-the-mill reactions to their attacks.

She fights with the tenacity of a tigress. Nothing overawes her. She was the first woman to plead a case in the House of Lords, a severe ordeal for any advocate.

Now, this attractive, darkhaired, petite housewife barrister, who started life as the daughter of a boarding house keeper, has broken through the final barrier of male prejudice in British law to reach a high pinnacle indeed. Rose-Hellbron has become Britain's first woman judge.

Yet, for all her brilliant success, she passionately believes that a happy home is still the finest achievement of any married woman.

To her the career she has served out would be futile without the background of a happy home, devotion to her husband and the love a mother gives to her child. No matter how important the brief she may take on, time must be found to see that all goes well at home.

She adores being a housewife. She is a first-class cook and a thrifty shopper.

Often she can be seen in Liverpool market or in one of the nearby stores shopping for just what she wants. Among her personal likes are liver sausage, olives, gherkins and said.

Doctor and Mrs. Burstein with their daughter Hilary, live in an eight-room house in one of Liverpool's suburbs. Here the woman advocate leaves behind her the majesty of the law and relaxes as the loving housewife and mother.

The Bursteins have a television set and a magnificent collection of classical records which they like to play on the radiogram. They both have a passion for Chopin.

Outside a quiet home life with its TV and musical sessions, Rose Hellbron enjoys an occasional round of golf. She is one of the few women who have learned the secret of harmonizing the exacting profession of the law with a wife's responsibilities to husband and child.

Liverpool, the city where she was born and still lives, proudly proclaims her its most brilliant daughter.

* * *

What do you do with a bus ticket during your journey? Some people roll them up, some make them into pellets, and others chew them. But London civil servant Roger Atkinson wouldn't dream of doing anything else but filling them neatly away in his wallet.

He is the secretary of the Ticket and Fare Association, and nearly every time he travels by public transport it is for one reason—to collect the ticket. So far he has collected over 40,000 assorted types.

He, and the other 190 members of the society, think nothing of travelling hundreds of miles to collect new tickets. Mr. Atkinson once made a journey to Bradford to add a few more tickets to his collection.

* * *

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## TENNIS EXPERT

The late William Tilden, who won the American singles title seven times between 1920 and 1929, has been ranked the best all-time American player by the United States Lawn Tennis Association.

Tilden, who died in 1953, aged sixty, won the Wimbledon title in 1920, 1921 and 1930 before turning professional. Tennis made him a rich man. His circus of professionals, with himself as star performer, drew crowds all over the world. He made £10,000 out of an Australian tour, £3,000 out of a month in South Africa and his fees for coaching were anything up to £20 an hour.

When Greta Garbo, at the age of 44, took up tennis seriously in 1951, Tilden coached her, but her progress was impeded by her insistence on playing in dark glasses to preserve her much-desired incognito.

It was Tilden, a player with a "cannon ball service" which has never been equalled, who settled the argument about the relative merits of men and women tennis players. He settled a bet with the famous Mlle. Suzanne Lenglen on the subject, gave her forty points in each game and beat her 6-0, 6-0.

Lean, tall Tilden rarely showed tennis temperament on the courts and was generally as sphinx-like when he played as he was in private life—aloof and reserved in manner, but always on the ball.

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He has never worn spectacles and his outlook on life is summed up in the words: "Life is only hectic if you let it get you down and cease to take an interest in your job."

His mind remains nimble because he's not afraid to admit that there's always something new to learn. He reckons that a week is lost when he doesn't learn something new—and it's that spirit that keeps him so youthful in outlook.

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# THE PANAMA CANAL

## A MORAL FOR INDIA

On February 4. 1889, the Panama Canal Company became bankrupt. This was twelve years after Ferdinand de Lesseps had arranged for the commencement of work.

During that time, one of the greatest frauds of all time had been perpetrated upon a gullible public, and a great engineer had sunk into universal disrepute because of his dreams.

That was the trouble with de Lesseps. He was a man with a vision and what were a few thousand million francs where his visions were concerned!

There was nothing intentional in his giant financial squeeze which, cost so many millions of pounds to no avail. He was the famous constructor of the Suez Canal, and surely his word was final!

He had seen the plans for the original construction of the Panama Canal, approved them, and in 1879 arranged for a congress of scientists to be held in Paris.

The congress gave the go ahead, having been told by de Lesseps that £17,000,000 would be required. They were unaware that this was half the necessary cost.

The Panama Canal Company was formed by the French Government, but by this time, the Press knew that the estimated cost had risen to £33,000,000.

They criticised this expenditure—and de Lesseps, without being a criminal, used criminal tactics. To appease the Press he knocked off £10,000,000 from the assessment. He even quoted a Belgian construction company as being willing to undertake the work for £20,000,000.

These were white lies. He was concerned only with getting the project started.

If the figures acted as a deterrent, he would alter them. If the Belgian company denied issuing an estimate for £20,000,000, he would twist their denial into an apparent acceptance!

The thing was to get started, and his deception worked. He pursuaded the Press to support his scheme. He issued a second lot of shares which, like the first, were snapped up! The orignal £12,000,000 was easily acquired—but the contractors were not ready.

They took another two years for further research, two of the most expensive years of all time. Concessions, it was found, had to be bought—concessions about which the shareholders knew nothing.

For some reason never satisfactorily explained, three times the amount of money was paid for the Panama railway than was asked for. As the railway ran along part of the proposed course, its purchase was essential.

There were the concessions, the workers' fees, and the fees of the syndicate; by the end of these two years, £5,000,000 had been spent —and not a day's work to show for it!

As the time rolled by, the assessments were found to be too low. It was discovered that twice the amonnt of land would need to be shifted than had been originally quoted.

The total time of construction, too, fluctuated month by month, for de Lesseps would tell any lie to keep the confidence of his public!

In 1885 his position of trust was such that having asked the shareholders to realise another £25,000.000, he was granted this amount. He returned to Panama, and began to issue bulletins which were a travesty of the truth.

Half of the work had been completed, he said, when in fact the work had not commenced! "As I see it, the canal is almost completed", is a typical printed statement of this time.

The deception could not go on for ever. When the French Government expressed

doubts, de Lesseps invited to Panama an international gathering of investigators. To blind them to the real facts, he spent money as never before.

Special trains, specially imported foods, costly entertainments—anything so long as the true position would not be discovered!

They returned—and de Lesseps made an astonishing revelation. He had not taken into account the fact that the Pacific Ocean was higher than was the Atlantic. As a result, there would have to be a new assessment, for the Canal would need locks!

All one had to do was to ask for another £24,000,000—but by this time, the French public had had enough. A preliminary investigation proved the company insolvent, and early in 1889 it was declared bankrupt. An official liquidator was appointed to keep the project alive, but by May 15 of that year, work had stopped entirely.

Bankruptcy had meant ruin to thousands of the shareholders. Finally they demanded a proper investigation into the ridiculous expenditure, the lies and the constant payment of indemnities as each contract was cancelled and another company drawn into the scheme!

As the investigations continued, the public fury grew, and by 1892 there was no option for the Government but for the institution of criminal proceedings. Five people were involved, notably de Lesseps and his son Charles, Monsieur Eiffel (famous for the Tower) and two more directors.

It was a sad occasion, judge, prosecutors and jury were well aware that there had been no intent to defraud but that de Lesseps had allowed his vision to run away with him. Thus at the age of 89, de Lesseps and his son Charles were each sentenced to five years' imprisonment. The others involved in the case received two years.

Justice had been done—and the public remembered de Lesseps' past achievements. They saw to it, by demonstration, that he never had to serve his term of imprisonment.

Charles, too, was released, having served only three months of the five years.

A lot of money had been spent, and now it was decided to start again. All sorts of schemes were offered, but not until 1907, under the auspices of the United States, did construction of the Panama Canal enter its final years.

It was on August 3, 1914, nearly seven years later, that the first steamer passed through the Canal. There had been 26 years of false starts and unexpected stoppages, a time of unprecedented financial waste, during which a great engineer, by allowing his dreams to conquer his mind, had perpetrated one of the world's greatest financial fiascos.

* * *

But what else are Nehru, and Nanda, and T.T.K. doing now? Ed:

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# The Rationalist

## A SANSKRIT UNIVERSITY

Laying the foundation-stone of the Kurukshetra Sanskrit University, the President said that not only in this country but all over the world there was a demand that knowledge and science, spiritual progress and material prosperity, character-building and intellectual development should go hand in hand.

The knowledge and technique they gained should be used for the welfare of mankind and not for making destructive weapons of war. "Let us not ignore the world in which we live and look upon meditation in a sequestered grove as the sole object of life. Let us also not forget the human soul and God and look upon material well-being as the end-all and be-all of life. Our ideal should be to devote ourselves to the spiritual aspect of life while living in the world, and to do all that is possible for the material well-being of human beings while advancing on the path of spirituality. We want to inculcate this spirit of synthesis and harmony in the minds of our young men and women through the study of Sanskrit literature."

The President expressed the hope that they would be successful in achieving its object and that it would serve the Indian people and their literature.

The President said, "the modern work has no doubt made great strides in the fields of science, industrialisation and technology, and seeing from this particular angle the people of two thousand years ago would appear to be far behind as compared to the moderners. But so far as thinking, education, love of art, creative writing, the achievement of happiness in life, the way of living peacefully, etc, are concerned, I do not think the moderner has made any remarkable advance over his earlier precursor. Be that as it may, it has to be admitted that in this direction man has not sufficiently progressed to turn his back upon ancient thought and its acnievements with any justification. Many scholars and present-day thinkers are of the view that there are elements in ancient thought which go to supplement the present-day thinking by filling the gaps that exist in it. By assimilating in our present-day knowledge some of the ancient wisdom we might be able to make our lives happier and more successful.

"I have always attached great importance to a proper synthesis between the ancient and the modern currents of thought. It is my conviction that familiarity with ancient learning should constitute an important part of modern education There can be no conflict between these two currents of thought, as, since the very dawn of creation, the principal motive which has actuated man is the search for happiness in life. All his efforts have been bent towards improving his conditions and environments for the achievements of this aim. What we call modern thought is not altogether new. Cumulative knowledge and experience of the past have gone to form the foundation on which the edifice of modern thought stands. It is, therefore, necessary for us to realise this truth and seek to achieve a synthesis of the modern and ancient thought.

"To be able to follow this useful and important suggestion it is essential that we study the older Indian languages, particularly Sanskrit. The evolution of Indian thought in all fields of knowledge is linked up with Sanskrit since pre-historic times, although much of Buddhist and Jain literatures are available in Pali and Prakrit languages also. Without studying these languages and also without

grasping the spirit of the successor languages, the modern Indian tongues, we can never hope to achieve the desired synthesis.

"The sponsors of the Kurukshetra University have been inspired by these thoughts. It is therefore natural that the courses of study and the programme of researches to be followed here will be in keeping with this object. The departments which are being opened here and the courses of study which will be formulated will, I am sure, be guided by the spirit of synthesis. In all these matters we shall have to strike the golden mean between the acquiring of pure knowledge and the practical needs of life. I hope this University which we might describe as a new experiment in education, will be filling a long-felt want.

"The place which you have selected for locating this University has its own importance. Kurukshetra which is situated in the centre of this State is connected with many an important past event, associated as it is with a host of religious and cultural traditions. The recent move to establish universities and educational institutions in rural areas will also find support from the setting up of this University at Kurukshetra which is situated in the heart of the countryside."

Praising the decision of the Punjab Government to set up the University the President said: "It perforce reminds us of those times when Punjab was the home of great scholars and eminent grammarians like Panini. It is a matter of pride for the Punjab, which has such a glorious tradition of learning, that after centuries of indifference towards Sanskrit this university is being established there to-day."

The Punjab Governor, Mr. C. P. N. Singh said that the aim of the University would be to turn out graduates "who, besides being well-versed in the usual University subjects, should be true Indians, proud of their heritage and torch-bearers of their cultural traditions." It was proposed to make an attempt at this University to change the examination-ridden system of education, and the capacity of the students would be judged on the basis of their day-to-day work.

The University, the Governor added, would look not only to the material side of the education but also to its spiritual and cultural aspects. The purpose would be achieved by making the study of Sanskrit and Indian culture compulsory for all students, even science students. "We may even make Sanskrit the medium of education at a suitable stage," he said.

Mr. Sing said, "It will be entirely wrong to imagine that the University is designed to be an institution of mere revivalism or that it will be engaged in producing men who constantly hark back to the old tunes. No sane man can afford to live in the past. At the same time it is stupid to reject everything merely because it comes as a legacy from the past."

Chief Minister Sardar Pratap Singh Kairon said that, for the development of regional languages, it was necessary that the study of Sanskrit should be encouraged. The tradition of Sanskrit learning had slackened in the Punjab of late, and he hoped that, with the opening of the University, that tradition would be revitalised.

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ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

Life of Saint Anantarya.

in English and Hindi. 1—0—0.

## ALIAS

Hauled off to the police station on a charge of drunkenness, Emanuel Welch, of Albuquerque, confided to his escort that he sometimes used an alias. On arrival at the station he proved his statement by spelling the alias "Sebastian Bogankinzenellenenrinzinzinskiyork" the same way three times!

## UNSWITCHABLE

A lovely but inquisitive young woman once approached Thomas Alva Edison, inventor of of the phonograph (forerunner of the gramophone), at a party in New York.

For ten minutes she prattled on about herself, how wonderful it was for her to meet such a great man and so on.

Finally she said: "Tell me, dear Mr. Edison, is it really true that you were the very first man to invent a talking machine?"

"Heven forbid!" replied Edison. "The first talking machine was formed from Adam's rib in the Garden of Eden. The only talking machine I invented was one that can be switched off!"

## ABSENT-MINDED

Absent-mindedness appears to be on the increase. A pretty girl at a church service suddenly began to take off her stockings not long ago. When a schocked member of the congregation remonstrated she explained that she had been so deep in thought that she had imagined she was about to go to bed!

Equally absent-minded was a south coast clergyman who punctually arrived at church for a wedding, only to find that the bride was late. At last she arrived and the service was hurried through.

When it was over the clergyman turned to the happy bride and said reproachfully: "You were late—very late. Please remember next time to be more punctual"!

Incidentally, a survey some time ago showed that men are twice as absent-minded as women.


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# BLIND SCEPTICS

"You'll never convince me, man. Life after death? All right—prove it!"

Even as a third-year law student at Edinburgh University Henry Brougham was a confirmed sceptic.

The friend to whom he made this declaration considered for a moment. Then he asked. "If somebody you liked or loved appeared to you at the moment of death, would you be convinced?"

"Well, I might," conceded Brougham reluctantly.

"Suppose *we* now make a compact that whoever dies first will appear to the other at the moment of death?" the other suggested.

To Brougham the idea was little more than a joke. But when his friend took out his penknife and made a small cut in his hand saying, "We'll record this compact in blood," he began to take the proposal slightly more seriously.

The pact was drawn up, each party to it using his blood as ink! Then, as so often happens with youthful stunts, the whole business was forgotten.

We do not know the name of the young man who challenged Brougham. But the great Scots lawyer referred to him in his memoirs, written years later when he was a rich and famous peer, as "G".

Some years after their pact, Henry Brougham went with some friends to Sweden on holiday. The party did not include G, who had joined the Indian Civil Service.

Though close friends at Edinburgh University, Brougham and G had since drifted apart. They did not even correspond.

One day the party decided to walk from Sweden into Norway. Their objective was Gothenburg, the Swedish port, the first leg of a long hike.

The way was mountainous and it was at one o'clock on a cold December morning that they arrived, exhausted, at an inn and decided to stay there for the night. They were famished and cold, but the inn people were hospitable.

To their delight they found that the inn was able to offer them the unexpected luxury of hot baths. And Henry Brougham sank back into his with a sense of voluptuous pleasure. Immersion in hot water when he had been so cold and tired induced sleepiness.

He had been soaking for some time, when he chanced to look at the chair where he had left his clothes, and he was staggered to see sitting there his almost forgotten college friend!

The figure was precise and clear and completely lifelike—so lifelike, in fact, that as Brougham sprang from his bath he collapsed on the floor in a dead faint! When he revived the spectre had vanished.

Scots have the reputation of being hard-headed, and Brougham was no exception. If, he argued, I tell my friends about this they will only laugh or say that I have been dreaming.

So before leaving that inn the next morning he recorded what had happened and dated it December 19th, 1799.

Soon afterwards, Brougham was back in Edinburgh, busy with his law practice, when news reached him that G had died suddenly in India.

Going to a black box, Henry Brougham unlocked it and took out a folded paper.

Time had changed the writing in blood to a dull brown, but there it was, that solemn compact made on a wintry night many years before.

One can tell from reading the great lawyer's memoirs that the existence of that death com-

pact irked him. He would have preferred to have forgotten it, and with it, the spectre in the inn.

But the legal mind is ever hungry for evidence, and Brougham made it his business to find out the date of his former friend's sudden death.

Did he guess, even before he had the evidence, that it would be December 19th? And did he realize that the hour of G's death would coincide exactly with the appearance of the spectre in the inn?

That's how it worked out; yet Lord Brougham remained a sceptic to the day of his death. He wrote off the ghost as a dreamlike illusion brought about by extreme fatigue and the action of hot water on exhaustion!

There are other cases of phantoms who seem to have appeared in order to deliver a message. For example, Pliny the younger, a Roman writer who lived in the first century A.D., tells us of a Greek named Athenodorus who was offered a fine house very cheap.

"Why is it so cheap?" he asked.

"It's haunted," he was told.

Being a sceptic, Athenodorus decided to buy the house.

The first night he spent there he was suddenly aroused by a loud clanking. He sat up in bed to see an aged man, loaded with chains, beckoning from the doorway.

Trembling with fright, Anthenodorus rose and followed the ghost out into the courtyard. There it stopped and pointed to the ground.

Having done that it vanished.

The next morning Athenodorus dug at the spot indicated by the spectre. Finally, after going deep, he came upon a skeleton in chains!

The skeleton was given honourable burial, after which, Pliny relates, the hauntings stopped.

Another famous example is that of the appearance after death of the great Italian poet Dante to his son Jacopo.

After Dante's death thirteen cantos of his "Divine Comedy" could not be found and appeared to have been irretrievably lost.

Among those who had been looking for them was the poet's son Jacopo. One night he was awakened by a light in his room. He saw the spectre of his father standing by his bed. The spectre beckoned and the son followed.

The missing cantos in manuscript were found where his father's ghost had indicated —in a chest that had been overlooked during the search.

## INSOMNIA

The longest period of insomnia on record is claimed by Fabiano Geonzon, of Manila, the Philippine Islands, who, for 30 years, hasn't slept.

Troubled with headaches as a child, Geonzon found it increasingly difficult to get to sleep until, at the age of six, he couldn't sleep at all.

Although admitting to feeling tired on occasions, he states that his sleeplessness hasn't affected his health!


ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

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Life of Saint Anantarya.
in English and Hindi. 1—0—0.

# The Rationalist

## THE V. P. ON SANSKRIT

Dealing with the importance of Sanskrit at a function in Madras recently, Dr. Radhakrishnan said: "It is the parent language from which many Indian languages are born. It has influenced the Dravidian languages. Even to-day it happens to be the language of communication among the pandits in different parts of our country. So, we cannot say that it is not a living language. Its literature has had enormous influence not only in our country, but in other parts of Asia. The other day I happened to be in Indonesia and I found that the most popular and fashionable play there is called 'Arjuna Vivaha'. The art and culture of these South-East Asian nations have been influenced by Sanskrit. Sanskrit literature, we do know, has moulded the minds of our people to an extent of which we are not conscious. It has moulded our habits of mind, our patterns of behaviour, and it has put before us the ideals of true culture."

Dr. Radhakrishnan pointed out how the *Kavyas* and *Puranas* had plumbed the depths of human experience and tried to make permanent "some thrill of beauty, some vision of truth, some stab of pain."

"They enabled us to escape from the cramping influence of our environment and make us more universal, so far as our outlook is concerned. You will find that the ideals which are enunciated in these great writings have a universal vitality."

Quoting from the Ramayana the verse in which Sita said that whether poor or in exile, Rama was her husband and lord, Dr. Radhakrishnan observed that when Sita put the idea like that, they had an ideal which captured their heart. Kalidasa made Sita say when she was left in the forest: "After my confinement, I will practise austerity focussing my vision on the Sun God." With what idea? "Even though you have dealt with me so unfairly, you may still be my husband in another birth, without all the complications that have been brought about by the separation." These classics roused in them the universal, the enduring, the permanent.

Quoting another verse to the effect that "he who knew his own inward nature was the true Mauni, and not he who merely practised mouna or lived in the forest," Dr. Radhakrishnan said: "The aim of all these things is to enable you to discover the spiritual, the divine, the universal in you. Though Sanskrit literature is national in one sense of the term, its purpose has been universal. That is why it commands the attention of people, of even those who are not followers of our particular culture."

Dr. Radhakrishnan observed that in the Colleges they had students of Advaita, Visistadvaita and Dvaita. They were all studying in a peaceful way and also collaborating one with another in studying them. Why was it that in the world to-day they had these groups, these distinctions of ideologies, etc.? "It is because we think that wisdom is with us and it will die when we die, it is because we think that we have a monopoly of the truth and others live in darkness and it is our duty to enlighten them—it is because of this kind of proprietary rights in any kind of truth which we possess that we happen to be in this neurotic world at the present moment. But our teachers tell us that we should not quarrel with regard to these expressions of truth. Truth belongs to God. Ideas belong to men. About ideas there may be a variety or diversity. If you realise that all these ideas are

intended to express that one inexhaustible mystery, that truth, then we will see there is no justification for our quarrels. Diversity need not produce discord. Images, symbols and expressions are fabricated by our intelligence, by our will.

These are things which enable us to describe that mystery, which cannot be adequately put in words. If we realise that, there will be peaceful co existence not only among religions, but also among idealogies in this world."

"We will then be able to realise that the world has to be a family of nations where every one should not repeat what every other one says. If there is Democracy, it is a democracy of groups also, and each group must have freedom to develop its own particular way of doing it. So religion, as given to us in the scriptures, produces a distinctive outlook, which some of us have forgotten in our fear and arrogance, an outlook which asks us to appreciate other points of view and gather truth wherever it is found. As a bee collects honey from all flowers, from great scriptures and small scriptures, we must try to understand what the truth of things is. That is how we are advised."

*(To be continued)*

## STRANGE FEARS

What is your pet fear? Perhaps you think you have none, but if you reflect for a moment you will realize that there is at least one fear that obsesses you.

All humanity fears something. say psychologists who have recently been studying the queer phobias of men and women. Many grotesque fears can be explained by psychologists, but some are puzzling.

Why is it, for instance, that some people cannot stroke velvet without having a feeling of revulsion? Why do flowers have a queer effect on some men? An old artist named Vincent swooned if he went near a bunch of roses!

Silk, satin, peaches and spiders occasionally inspire unreasoning fear in some people. Many famous people have feared or disliked cats. Napolean would never touch one, and Lord Roberts was said to be terrified if one came near him. He could tell whether a cat was in a room long before he had seen it!

There's a London woman who has a queer aversion to shoelaces! She cannot bear to put a fresh lace in a shoe and always gets a friend to do it for her, she says.

The experts say that certain objects are feared by some people because they are curiously associated in the unconscious mind with a past, but forgotten, peril or moral problem.

Many of our fears can be directly traced to childhood experiences. A man who had a strange dread of the open sea traced its origin to the fact that when he was a child he was forced into the water to learn to swim.

A French doctor once described the case of an ex-soldier with several military decorations for bravery who was always "stricken with terror" by the buzz of a bee!

The philospher Boyle could never overcome the strong fear that gripped him every time he heard water running through a pipe and a well-known author shuddered at the sound of all musical instruments, though he enjoyed listening to thunder.

To-day there are many people who suffer from what scientists call neophobia—the fear of anything new. Some who could quite well afford to have new clothes have been known to to delay buying them as long as possible to avoid the disagreeable feeling of wearing them!

## THE DEMOCRAT !

As a witty member of radio's "Twenty Questions", Jack Train was asked to appear at Windsor Castle at a staff Christmas party.

After the show King George VI walked over to Jack. "I hear you've got a funny story about me," he smiled. "I'd like to hear it."

"With pleasure, sir," gasped Train, nervous of telling the King to his face a gag about himself. It went like this.

At the end of the war Stalin was invited to come to Britain for a friendly chat about the future.

Stalin said: "Da, I will come."

So H.M.S. *Vanguard* was sent to fetch him. But when Stalin saw her he was angry. "Vot ees thees?" he shouted. "I demand zat ze *Queen Mary* be sent to carry me to Britain."

So the famous ocean liner was dispatched. But when she returned with Stalin on board, and he was directed to the boat train at Southampton, he was again annoyed. "Vot ees dees train?" he roared. "I demand zat ze royal train be sent for me!"

To keep him happy the luxurious train was rushed to him. Arriving in London, Stalin was driven to the finest hotel.

"I do not stay here," he stormed. "If I do not stay at Buckingham Palace, I go home at vonce."

This, too, was granted, and on the Friday the King asked him what he would like to do the following day.

"I vish to see Arsenal play football." Stalin said,

"But that's impossible," replied the King. "Arsenal are playing at Newcastle."

Stalin exploded: "You are ze King. You must order them to come back and play at ze London Stadium."

The King's patience waned. "Look here," he told Stalin, "you've had the Queen Mary, you've had the royal train, you've stayed at Buckingham Palace. But if you think you're going to mess up my Four Aways, you've had it!"

## THE FRIENDS

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# THE DRAMA IN INDIA

"The Stage," writes Prof. H. N. Das Gupta, "constitutes a very important chapter in the social and political history of a people." No civilised people have ever been without the theatre.

The instinct is innate and universal. In fact, whenever homo sapiens progressed beyond the struggle for physical existence, the theatre in its rudimentary form was born.

The dramaturgical history of India goes back to the dim past. The literary, legendary and archaeological evidence about the ancient origin of theatrical arts is overwhelming. During the Vedic Age mimic plays used to be held during sacrifices, and sufficient dramatic elements are found in the Tenth Mandala of the Rigveda.

Dr. Hertel, in connection with this statement, declares: "Indian drama is but a growth of the dialogues, and the Vedic hymns represent the beginnings of the dramatic art which may be compared with the form of 'Gitagovinda'." Dr. Keith also holds the same view, and Prof. Von Schroeder proves that the Samaveda hymns are really dialogues belonging to dramatic performances connected with religion.

The Upanishads contain excellent dialogues of dramatic nature. The conversations between the celebrated Gargi and Yajnavalkya, the latter and his wife Maitreyi, on the Absolute, are, thought-provoking.

Some Upanishadic dialogues are ballads, others are lyrical narratives, and yet others are parts of a ritualistic drama. Dr. Winternitz says these contributed much to the origin of the Indian drama.

Panini, the great grammarian, who, according to Lokamanya Tilak, flourished between 3000 and 2000 B.C., refers to two schools of dramaturgy, propounded by Shilalin and Krishashva. By the time of the Sutras, the phenomenal growth of literature on dramaturgy necessitated the codification of laws governing them. Panini's annotator, Patanjali, in his 'Mahabhasya,' states the staging of two plays, the 'Kamsavadha' and the 'Balibandha.'

In the Ramayana references to plays and actors can be traced. While describing the city of Ayodhya theatres for women have been mentioned. In fact, Rama and his subjects avidly read plays written in a mixed language.

A big stage is time and again mentioned in the Virata-parva of the Mahabharata. In other Parvas of the epic there are numerous references to actors. The Puranas also contain references of dramatic representations. The 'Arthasastra' of Chanakya supplies a good deal of information on the dramatic troupes.

During the Budhistic period the Indian drama was at its acme. The 'Lalitavistara' states that at Rajagriha the Buddha was entertained with theatrical performances by his disciples, Moggalana and Upatisva.

The Buddha himself is said to have directed a drama at Rajagriha. The Jataka tales abound with instances of drama and actors. The First Rock Edict of Asoka states that the apostle of non-violence liked the dramatic performances.

The discovery of fragments of palm-leaf manuscripts in Central Asia demonstrates the ascendency of drama during the Buddhistic period. One of the manuscripts is the 'Sariputra-Prakarana' by the celebrated Buddhist literateur, Asva-ghosha. The authors of the other two manuscripts are not known.

The dramatic genius of the Indians, as also the general scholarship, reached perfection during the second century B.C. and the 11th century A.D. Various plays, perfect in poetry and rich in diction, are the products of this glorious epoch. Asvaghosha, Bhasa, Kalidasa, Bhavabhuti, Shudraka, Harsha, Kshemendra,

Bilhana, and a host of other luminaries belong to this palmy period.

The earliest extent and the most comprehensive treatise on the art of dramaturgy is the 'Natyasastra' of Bharata, assumed to have been written during the 5th or the 2nd century B.C. The 'Natyasastra' refers to two dramas enacted in very early times—the 'Churning of the Milk Ocean' and the 'Burning of the Three Cities.'

There were many other dramaturgical dissertations which Bharata mentions, but these have been lost to us, and, therefore we have to depend on the 'Natyasastra' for the evalution of stagecraft in ancient India.

This script will endeavour to recapitulate the unending succession of playwrights of high water-mark, who have left an indelible impression in the world of letters. Asvaghosa's 'Sariputra Prakarana' seems to be the oldest extent drama. This Buddhist scholar who also wrote the 'Buddhacharita' was patronised by Kanishka.

According to one account, the Kushana emperor acquired the famous literateur as a part of war indemnity, The king, having a marked predilection towards the literary luminary, provided him with a splendid residence in Kashmir to enable him to pursue his literary activities.

The 'Sariputra-Prakarana' treats of the conversation between the Buddha and young Moggalana and Sariputra, who later became his famous and foremost disciples and predeceased him. Moggalana asks Sariputra how he, a Brahman could accept a Kshatriya as his teacher. Sariputra replies that "medicine given by a Sudra may heal the sick...." Moggalana is satisfied and they both approach the Buddha who prophesies that they will attain the heights of knowledge.

The last chapter describes a philosophic dialogue between the Buddha and Sariputra. It is a nine-act play and illustrates the main types of dramas. It follows, therefore, that there must have been a number of dramas, preceding and succeeding the 'Natyasastra', which enabled Asvaghosa to collate the rules and techniques which guided the dramas of various types.

Bhasa, a remarkable dramatist of rare merit, whose thirteen plays were discovered in 1910 by Ganapati Sastri, comes next in succession. Both Kalidasa and Bana praise him as an eminent dramatist. He is said to have basked in the sunshine in the 1st century B.C.

Bhasa had the two epics as his sources, especially the Mahabharata. The Ramayana forms the subject-matter of two dramas. His dramas range from one act to seven acts.

Dr. Winternitz remarks that Kalidasa may be a greater poet and a greater master of language, but no drama of his or the later authors could be compared as stage-plays with any of Bhasa's dramas.

Among his plays the most famous are: 'Svapnyasavdatta,' 'Pratijnayaugandharayana,' 'Pancharatra,' 'Charudatta,' 'Duta ghatotkacha,' 'Avimaraka,' 'Balacharita,' 'Karnabhara,' 'Urubhanga,' 'Madhyamavyayoga'. His language is very simple, natural and touching.

*(To be continued)*

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# The Rationalist

## MOTTOES

The vogue for office mottoes has hit Washington. Here are some of the livelier ones:

U.S. Defence Secretary Charles Wilson: "Do it tomorrow—you've made enough mistakes today" (UP)

U.S. Agriculture Secretary Ezra Benson: "Among life's dying embers, these are my regrets: When I'm right no one remembers, when I'm wrong no one forgets!"

U.S. Secretary of Commerce Sinclair Weeks "Always do right. This will gratify some people, and astonish the rest."

Major-Genral Wilton Persons: "Speak in a low, soothing voice and do not disagree with me in any manner. When one has reached 'my age,' noice and non-concurrence cause gastric hyperistalsis, hypersecretion of hydrochloric acid — and I become most unpleasant."

Former U.S. Secretary of State Dean Acheson has one of those "work organisers" with compartments labelled, "To Dictate," "To File," etc. The last compartment of Acheson's is labelled: "Too Hard!"

* * *

For his entry in *Who's Who*, Sir Osbert Sitwell wrote that he was educated "during the holidays from Eton."

* * *

At a Washington banquet, as the toastmaster rose to get the programme under way, a woman sitting next to Senator Theodore Green whispered, "May I pour you some coffee, Senator?"

"Good gracious, no," replied the U.S. Senate's oldest member. "It might keep me awake during the speeches!"

## OFFICE-SEEKERS

After his election as mayor of New York City, Fiorello La Guardia promptly disposed of the problem of office-seekers. He called his entire campaign headquarters force together and said in a very few sentences that a cause, not a man, had succeeded. "My first qualification for this great office," he wound up, "is my monumental personal ingratitude!"

## "YOU HAVE EYES,"

Sometimes my grandfather, whose eyesight was very bad, used me as a scout, making me wander about the ranch and report back on what I had learnt. One day after an absence of several hours, I came home, and when he asked me what I had observed, I said, "Nothing." He quite properly became very angry.

"Don't you ever say that to me again," he said. "You have eyes, and you are young and alive. This is a big place. There is lots going on always. You have been gone long enough, and you must have seen something worth telling me."

From that day on I tried to report in considerable detail—a blue heron standing in a puddle of water, 14 squirrels playing in a giant sycamore, a covey of quail streaking through the undergrowth on the south hill, a sleeping dry-land terrapin that was half as big as a washtub, a calf that seemed to be ill. Of course he was right; there was always something doing!

X.

# THE V. P. ON SANSKRIT

(*Continued from previous issue.*)

"It is true that many of us are not truly representative of the culture which we profess. In our *vichara* we have great freedom; in our *achara* we have great constraint. The two things do not go together. We must try to find out what is living and what is dead. What is it that has led to narrowness, reaction, obscurantism and superstition? What is that that has enabled us to live vital lives in spite of our troubles these forty or fifty centuries? We must try to find out the distinction between the expanding elements and the closing element. Our Acharyas always did it. They always took into account the conditions of their times."

Pointing out that in the last 50 years, their lives had been basically altered, Dr. Radhakrishnan said that they had to make the truths relevant to modern conditions. They must apply to the question thought and critical reflection. Support of tradition did not mean abandoning independent thought or blind acquiescence in any kind of authority. It must mean critical questioning and examination of the things that had been transmitted to them. "Fundamental truths are of eternal value, are of universal significance. But, the way in which these truths are applied to particular social context, depends on the local conditions, on the temporal conditions. While clinging to the fundamental values which are presented to us, we must try to see that they are re-oriented so far as our modern conditions are concerned."

Dr. Radhakrishnan wanted them to adopt the spirit of their forefathers and be loyal to their tradition, but not blindly cling to the letter of the law. "It is the letter that kills us. It is the spirit that enlivens us. We are to-day in a critical stage, not only in our history, but the history of the world. If we are able to weld ourselves together into a single corporate community, breaking prejudices and fears which separate one from another, we shall be able to defend the liberty of our country and contribute also to the peace of the world. Our Acharyas, in their days, have been more or less protestants. In other words, they were indulging their full intellectual powers to understand what the truth of things is. It is that spirit of free enquiry that we have to recapture and apply to all the scriptures which we happen to study."

Expressing his appreciation of the fact that in the colleges there was free thinking, critical examination, re appraisal of the values and customs that had come down to them, and re-valuation of the way in which they were actually acting. Dr. Radhakrisnan said that whether it be in the matter of religion or in the matter of social reform, while the truths were fundamental, there was another pole, the pole of time. Eternity and time should be brought into mutual relationship. Eternity was found in the Prasthanathrayas while in the Smrithi they had time. The two things should be adapted to each other if they were to prosper in this world.

Referring to the question of races mentioned by the Chief Justice, Dr. Radhakrishnan said: "There are no pure races anywhere in the world, neither here nor elsewhere. It is absurd for us to imagine that any of us are pure Aryan or pure Dravidian or pure this or pure that. No such pure races are to be found in the world, in spite of the precautions people may take. As for the caste system you could get as meny quotations in criticism of caste system as in support of it. We have to decide that question taking into account what the problem of the present day is. If we have suffered in this world, it is due to national incoherence. If we realise that we will be able to do the right thing."

## WHAT A CONTRAST TO US

The vigorous young president of the Philippines, Roman Magsaysay, was making an inspection trip to a new irrigation project on the big island of Mindanao. He was worried about the project because motorized equipment for pumps from abroad had not been delivered on the expected date. But when he arrived at the site he found the project well ahead of schedule. The engineer in charge explained that they had found some old U.S. diesel trucks, surplus property, and had torn them apart, improvised and adapted, and got them to work in place of the new pumps which had not yet come. The whole operation was as complicated as a Heath Robinson invention, but it was evident that somebody's ingenuity and skill had produced efficient machines out of these awkward-looking makeshift monsters.

The president sent for the public works engineer. "Are you responsible for this?" he asked, pointing to the improvised pumps.

"Yes sir," the engineer replied, not without some trepidation for having bought surplus property and proceeded full steam ahead on his own.

"Raise your right hand," the president said.

As the man raised his hand, wondering what next, the beaming president said, "Repeat after me this oath of office." And the astonished engineer found himself being sworn in as Under-Secretary of Public Works.


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उत्सवसंग्रहः पाञ्चरात्रागमानुसारी. Vol. I ५.

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ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

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CORONATION PRESS, MYSORE.

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# THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol XVII No. 19] Monday 18—2—1957 [Price 0—1—6.

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OR

THE NEAREST AGENT.

## NEHRU AND COWS

Mr. Nehru talks a lot, not all of it sense. He is supposed to be the spokesman of the nation, and he expects the nation to swallow his ill-digested, thoughtless, and provocative dicta, not as a medicine, but as a delicacy.

He is reported to have said recently at Lucknow, about the agitation against cow-slaughter, "that he did not feel any difference between a horse and a cow. He knew that cattle were very useful for agricultural purposes. But he was not prepared to worship cattle. We must protect our live-stock. You will see in other countries how nicely the cows are kept, but here in India where cows are worshipped, they are badly maintained, with the result that they become wild, and destroy green fields."

We don't think that, during fifty years reading, we have seen so much nonsense heaped together in a few sentences as in the above!

Are horses slaughtered? Do they give milk like cows? We have watched with amusement and amazement the cows of Delhi giving milk in 4 gallons-bucketfulls twice a day; all that for the benefit of Delhi's men and women! We don't think Mr. Nehru can show one horse, or one woman, in Delhi or elsewhere who could do the same!

Is that agriculture?

In his remark on horse and cow, he seems to have copied a little of his friend Diwakar's Geeta. The Geeta says, "Shuni chaiva Shwapaakecha Panditaas samadarshinaha", meaning "The Pandith looks with equal dispassion on a dog as well as on the man who cooks and eats the dog." So perhaps Pandit Nehru sees no difference between a horse and a cow.

We mean no disparagement of horses. The horse is as fine a creation of God as any other. It lends dignity to man. If Mr. Nehru goes on horseback in a procession, he will be called Prime-Minister. If he goes on foot, he will be called Vinoba Bhave!

He says he is not prepared to worship cattle. But whom does Mr. Nehru really worship? Buddha's bones? Gandhi's grave? His own shadow? The National flag? Western culture? When he talks of worshipping cows with contempt, he doesn't know the meaning of the word "worship." Is he not himself worshipped by ignorant admirers?

He says that in other countries cows are nicely kept, that here it is not so. If so, what has he done to remedy the defect? Should it not form a fundamental part of his 5 years' plans? Has he drawn the attention of his planning advisers to the omission? Do they not all drink milk? Or do they live only on wine?

To say that cows are badly kept and therefore they go wild and destroy green fields, is a wolfish remark, something like what the wolf said to the lamb. Has any hungry cow trespassed into his garden in Aurangzeb Road or whatever road he lives in and destroyed his greens? What were all his bedecked chaprassis doing at the time?

Mr. Nehru is a Cantab, an honorary Doctor of many Universities, Chancellor of Tagore's University,—By the way, would Tagore recognise his University today?,—and Prime Minister of the nation. As such, we think, he should not exhibit such boorish ignorance in certain matters. It would not be serving the country in the way that is expected of him.

Even as coming from a Barrister,—though without practice,—we do not think Mr Nehru's remarks can serve as arguments in favour of cow-slaughter.

It may interest our readers to know a few true facts about cows.

"In France not long ago President Rene Coty publicly honoured a cow that had a high milk-producing record by kissing her on both jowls! Such recognition is not amiss; no animal does more for us than the milk cow."

(*Continued on page 7.*)

# The Mandayam Banking Company, Ltd., Mysore.

Report and Balance Sheet for presentation to the 19th Annual General Meeting of Shareholders on Friday the 15th March, 1957.

Notice is hereby given that the 19th Annual General Meeting of the Shareholders of the Company will be held on Friday the 15th March 1975 at 9-30 a.m. at the Registered Office of the Company for transacting the following business:—

(i) To receive the Report of Directors and Statement of Accounts as on 31st December 1956.

(ii) To elect Directors in place of the retiring Directors.

Special Notice has been received and is hereby given of the following resolution proposed to be moved:

"Resolved that the age limit of 65 years shall not apply to Sri N. Krishna Iyengar, B.A., L C E, who is aged 71, Sri N. Venkatachar, who is aged 73, Sri R. A Sampathkumarachar, B.A, who is aged 67, and Sri G. R. Josyer, M A., F.R E S. who will be 65 on 15-4-57, and that these be reelected as Directors of the Company for the current year."

(iii) To appoint Auditors and fix their remuneration.

A member who is unable to attend in person is entitled to appoint another (whether a member or not) as his proxy to attend and vote instead of himself subject to Section 176 of the Companies Act 1956. Such proxy should reach the Registered Office of the Company at least 48 hours before the time fixed for the meeting.

## EXPLANATORY STATEMENT

To

The Shareholders of the Mandayam Banking Company, Ltd.

Dear Sir/Madam,

Sections 280 to 282 of the Companies Act 1956 provide *inter alia* that no person who has attained the age of 65 years shall be appointed a Director unless his appointment is approved by a resolution passed by the Company in General Meeting and specially declaring that the age limit shall not apply to him, and that special notice shall be given of such resolution.

Sri N. Krishniengar, N. Venkatachar, R. A. Sampathkumarachar, and G. R. Josyer, are 71, 73, 67, and 65 respectively. Accordingly their reelection requires a special Resolution as per rules of which notice is given above.

15—2—1957
KI/1087. 100 Feet Road,
Krishnaraja Mohalla,
Mysore.

By order of the Board,
G. Srinivasa Josyer, M.A,
*Manager.*

## REPORT OF THE DIRECTORS

The Dirctors herewith submit to the Shareholders the Balance Sheet and Profit and Loss Statement as on 31st December 1956.

| | | | | | | |
|---|---|---|---|---|---|---|
| The net profit for the year amounted to | 203 | 5 | 9 | | | |
| Carried forward from previous Balance Sheet | 113 | 4 | 6 | | | |
| | | | | 316 | 10 | 3 |
| Out of this the Directors recommend: | | | | | | |
| To add to Reserve Fund | | | | 100 | 0 | 0 |
| To provide for Income and Corporation taxes | | | | 75 | 0 | 0 |
| To carry forward | | | | 141 | 10 | 3 |

# THE MANDAYAM BANKING

## BALANCE SHEET AS

| CAPITAL AND LIABILITIES | Rs. A. P. | Rs. A. P. |
|---|---|---|
| **1. Capital—** | | |
| Authorised Capital : 5000 shares of Rs. 20 each .... | 1,00,000 0 0 | |
| Issued & Subscribed Capital for payment in Cash : 2503 shares at Rs 20 each. .... | 50060 0 0 | |
| Calls paid up 2503 shares of Rs. 10 each. .... | 25030 0 0 | 25030 0 0 |
| **2. Reserve fund and other Reserves** : Reserve Fund. | | 3900 14 6 |
| **3. Deposits and other Accounts—** | | |
| Fixed Deposits .... | 49178 14 0 | |
| Thrift and Savings Bank Deposits .... | 3194 13 3 | |
| Current & Contingency Accounts etc. .... | 130 8 9 | 52504 4 0 |
| **4. Borrowigs from other Banking Companies, Agents etc.—** | | |
| (i) In India | Nil | |
| (ii) Outside India | Nil | |
| **Particulars—** | | |
| (i) Secured | Nil | Nil |
| (ii) Unsecured | Nil | |
| **5. Bills Payable.** | | Nil |
| **6. Bills for collection** | | Nil |
| **7. Other Liabilities.** | | |
| (i) Unclaimed Dividends | 339 11 8 | |
| (ii) Sundries payable | Nil | |
| (iii) Branch adjustments. | Nil | |
| (iv) Provision for Income Tax & Super tax | 37 6 0 | 377 1 8 |
| **8. Acceptances, endorsements and other obligations per contra.** | | Nil |
| **9. Profit and loss Account.** | | |
| Balance brought forward from 31st Dec. 1955 (after appropriation) | 113 4 6 | |
| Add :–Profit for the year 1956 before providing for Taxation. | 203 5 9 | 316 10 3 |
| **10. Contingent Liabilities—(d)** | Nil | Nil |
| Total Rs. | | 82128 14 5 |

# COMPANY, LIMITED.

ON 31st December, 1956.

| PROPERTY AND ASSETS | Rs. A. P. | Rs. A. P. |
|---|---|---|
| 1. **Cash**— | | |
| In hand and with Reserve Bank and Imperial Bank including (foreign currency notes.) | | 9145 15 11 |
| 2 **Balances with other Banks** (in Current and Thrift Accounts) | | |
| (i) In India. | | Nil |
| (ii) Outside India. | | Nil |
| (iii) Staff security Deposit with Scheduled Bank of India. | | Nil |
| 3. **Money at Call and Short Notice** | | Nil |
| 4. **Investments at or below Market Value** | | |
| i) Securities of the Central and State Governments and other Trustee Securities, (Treasury Billsi of the Central and State Goverunments. Nl) | 3000 0 0 | |
| ii) Shares of Banks & Joint Stock Companies. | Nil | |
| iii) Debentures or Bonds | Nil | |
| iv) Other Invostments. | Nil | 3000 0 0 |
| v) Gold | Nil | |
| 5. **Advances (other than Bad and Doubtful Debts for which provision has been made to the satisfaction of the Auditors )** | | |
| 1. Loans, Cash Credits, Overdrafts, etc: | | |
| (i) Payable In India | 65747 2 0 | |
| (ii) Payable Outside India. | Nil | 65747 2 0 |
| II. Bills Discounted and Purchased: (excluding Treasury Bills of the Central & State Governments.) | | |
| (i) In India | Nil | |
| (ii) Outside India | Nil | |
| Particulars of Advances: | | |
| (i) Debts considered good in respect of which the Banking Company is fully secured | 55656 0 2 | |
| (ii) Debts considered good for which the Banking Company holds no other security than the Debtors' personal security. | 10091 1 10 | |
| (iii) Debts considered good secured by the personal liabilities of one or more parties in addition to the personal security of the Debtors. | Nil | |
| (iv) Debts considered doubtful or bad, not provided for | Nil | |
| Total Rs. | 65747 2 0 | |
| (v) Debts due by Directors or Officers of the Banking Company or any of them either severally or jointly with any other persons. | Nil | |
| (vi) Debts due by companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or, in the case of private companies, as members. | Nil | |
| (vii) Maximum total amount of advances, including temporary advances made at any time during the year to Directors or Managers or Officers of the Banking Company or any of them either severally or jointly with any other persons. | Nil | |
| Carried over Rs. | | 77893 1 11 |

| | | | |
|---|---|---|---|
| | | B. F. | 77893 1 11 |
| (viii) | Maximum total amount of advances, including temporary advances, granted during the year to the companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or, in the case of private companies, as members. | Nil | |
| (ix) | Due from Banking Companies (fully secured) | Nil | |
| | | | Nil |
| 6. | **Bills receivable being Bills for collection as** per contra— | | |
| | (i) Payable in India | | Nil |
| | (ii) Payable outside India. | | Nil |
| 7. | **Constituents' Liabilities for Acceptances, Endorsements and** other **obligations** as per contra | | Nil |
| | | Nil | |
| 8. | **Land and Buildings** (at cost) | 395 0 0 | |
| 9. | **Safe, furnitures & fixtures** (at cost as at 31.12 55) | | |
| | Additions during the year | Nil | |
| | Less sold during the year | Nil | |
| | Less depreciation to date | Nil | 395 0 0 |
| 10. | **Other Assets** (including Silver books, forms and stationery in stock at cost. | | 25 0 0 |
| 11. | **Non-Banking Assets**—(Acquired in satisfaction of claims) | | |
| | Lands and Buildings (at or below cost) as on 31.12 55. | 3815 12 6 | |
| | Additions during the year. | Nil | 3815 12 6 |
| 12. | **Profit and Loss.** (loss) | | |
| | Total Rs. | Nil | 82128 14 5 |

## Profit and Loss Account for the year ended 31st December 1956.

| Expenditure | Rs. | A. | P. | Income | Rs. | A. | P. |
|---|---|---|---|---|---|---|---|
| 1 Interest paid on deposits, borrowings, etc. | 2614 | 5 | 0 | 1 Interest and Discount | 4050 | 13 | 9 |
| 2 Salaries, Allowances Prov. Fund (allowance to Manager. 600-0-0) | 900 | 0 | 0 | 2 Commission, Exchange, and Brokerage | Nil | | |
| 3 Directors' allowances | 12 | 0 | 0 | 3 Rents | Nil | | |
| 4 Rent, Taxes, Insurance, Lighting | 195 | 3 | 0 | 4 Net profit on sale of investments, gold and silver, land, premises & other assets (not credited to A/c.) | Nil | | |
| 5 Law Charges | Nil | | | 5 Net profit on re-valuation of investments, gold & silver, land, premises and other assets (not credited to Reserves or any particular Fund or Account.) | Nil | | |
| 6 Postage, Telegrams, Stamps | 28 | 0 | 0 | | | | |
| 7 Auditor's Fees | 30 | 0 | 0 | | | | |
| 8 Depreciation on and repairs to the Banking Company's property | Nil | | | 6 Income from non-banking assets, and profit from sale of or dealing with such assets | Nil | | |
| 9 Stationery, Printing, Advt. etc. | 68 | 0 | 3 | 7 Other receipts | Nil | | |
| 10 Loss from sale of or dealing with non-banking assets | Nil | | | 8 Loss (if any) | Nil | | |
| 11 Balance of Profit before providing for Taxation carried to Balance Sheet. | 203 | 5 | 9 | | | | |
| Total Rs. | 4050 | 13 | 9 | Total Rs. | 4050 | 13 | 9 |

N. Krishna Iyengar, B.A., B.C.E., Rtd. Suptdg. Engineer. *Chairman.*
G. R. Josyer, M.A., F.R.E.S., *Vice Chairman.*
R. A. Sampathkumarachaya, B.A., Rtd. Inspector of Schools.
M. N. Jayaram, M.B.B.S, Physician, Mysore.

G. Srinivasa Josyer, M.A
*Manager.*

Auditor's Report to the Shareholders :—

I have audited the above Balance Sheet of the Mandayam Banking Company Ltd, as on 31st December 1956, and also the Profit and Loss Account of the Bank for the year on that date with the books of the Bank and I beg to report that—(i) I have obtained all the information and explanations I have required and in my opinion (a) Such information and explanations have been found to be satisfactory: (b) The transactions of the company which have come to my notice, have been within the powers of the company (2) The Profit and Loss account shows a true balance of Profit for the year ended 31.12.56: (3) The Balance Sheet and Profit and Loss account are drawn up in conformity with the law; (4) The Balance Sheet exhibits a true and correct view of the state of affairs of the Bank as on that date according to the best of my information and explanations given to me and as shown by the books of the Bank; (5) and that in my opinion the books of account have been kept by the Bank as required by section 130 of the Indian Companies Act.

Mysore.
11—2—1957.

H. N. Ananthapadmanabha Rao, A.C.A.
*Chartered Accountant.*

(*Continued from page 2.*)

A dairy statistician estimated that if all the milk produced in the world last year were put into quart bottles side by side they would circle the globe more than 400 times! Less than half of this vast amount was used for cooking and drinking. Part of it went into some 10,000 million pounds of butter, 5,500 million pounds of cheese, and hundreds of millions of gallons of ice cream! Of all kinds of food, nutrition experts say, none is more important or better balanced than milk!

The average cow's output is now 2,740 quarts per year in Britain, 2,287 in the United States—both nearly twice as much as in 1910. A Friesian cow in America, Green Meadow Lily Pabst, has given a staggering 16,525 quarts in a year. Cows in the Netherlands, Belgium, Denmark and Switzerland lead the world, however, in average milk output per cow.

If a cow is efficient, she produces a pound of milk for each two and a half pounds of forage she eats. But in the matter of letting down her milk, the cow has always been boss. She can withhold part or even all of the output if she is worried, displeased with her quarters, or just doesn't like the person who is milking her!

"No animal craves man's friendship more than the cow," says Dr. William Petersen, Professor of dairy husbandry at the University of Minnesota's Institute of Agriculure. "If she is spoken to affectionately and handled with gentleness and patience, her milk production increases surprisingly. One Jersey I know of gave 60 per cent more milk when a man she liked began to take care of her. In another case an excitable worker who was not too fond of cows was discharged from a dairy farm and a calm, good-natured man taken on in his place; within a week every cow in the herd was producing an average of five more quarts per day!"

The cow gives us more than just food. From casein, the curd formed when milk turns sour, we get the makings of countless useful articles such as paint, coating for glossy paper, waterproof glue, buttons and even a wool-like fabric. And important economically is the fact that she does not compete with human beings for sustenance; she eats tough grasses which man cannot digest.

The cow may be on the way to presenting us with an amazing new gift. Dr. Petersen and Dr. Berry Campbell, associate professor in the University of Minnesota's College of Medicine, have announced the hope, backed by ten years of experiment, that the cow may one day protect man from diseases caused by almost every form of bacteria, virus, pollen or mould.

Dr. Petersen and his co-workers found that if killed disease germs are injected into a cow's udder she develops appropriate antibodies in her milk. The research workers have injected into cows some 50 different kinds of bacteria —including those that produce pneumonia, typhoid, tuberculosis, diphtheria and a long list of streptococcic and staphylococcic infections,—and have obtained suitable antibodies for all!

Placing these observations from Mr. Nehru's holy west by the side of his own remarks, one notices the abyss of ignorance out of which they emanate. It is because the nation's ancestors, Mr. Nehru's ancestors 2000 generations ago, had realised the great value of the cow in national economy that they gratefully revered it. It is a pity that in the 10 years of his Prime-Ministership, and deafening heroics about planning, Mr. Nehru is still ignorant of this glaring fact. Year after year he has been repeating his jejune, puerile remarks about cows with an all-knowing. superior air. The longer he does so the longer he defers the realisation of even a part of the national progress. When all his much-boosted Food Technological Institutes and their bluffs have burst like balloons, the cows will continue as walking Food Technological Institutes contributing materially to the life of the nation. Mr. Nehru may not realise the fact while he is in office. It will of course be no loss to the cows. It will be a loss to the Nation, Thanks to Mr. Nehru! *Editor.*

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OR

THE NEAREST AGENT.

## ARE YOU COLOUR-BLIND ?

Are you colour-blind? Are you one of those people who only see red when it is green and think a glass of mild-and bitter is blue? If so, you are only one of many millions who suffer from the optical illusion.

Unlike many physical infirmities, being colour-blind is a secret you can keep to yourself, if you are clever. Unless you happen to be a train-driver or a motorist—or try for flying duties in the R.A.F.

Recently the driver of the royal train, one of Britain's most skilful footplate men, was suspended from duty because he failed to pass a colour-signal test. The Royal Family could easily have been in jeopardy because of his colour-blindness. He failed his colour test the day after driving the Queen and the Duke of Edinburgh in the royal train.

If you are a motorist, the law regards you as a menace if you mistake the red robot signal for green. It is said that in Britain alone there are more than 150,000 experienced motorists who, inwardly fuming, have to forego the pleasures of driving a car because they cannot distinguish a red "stop" signal from the green "go".

It has been left to a twelve-year-old American schoolboy to devise a plan which may result in every robot traffic signal in the world being changed. This youngster had a brain-wave which startled the traffic experts and New York's police.

He invented a traffic signal which is equally effective for colour-blind and ordinary motorists. It works like this: The red "stop" signal has a distinguishing white bar across it. A cross marks the amber signal. The green "go" signal is marked by a triangle. Nothing could be more simple.

Yet in cities all over the world there are motorists who have to watch other cars instead of the signals because they are colour-blind.

What is officialdom in Britain doing to combat this menace? The Ministry of transport has no statistics which give a clear indication of the numbers of road accidents caused by colour-blindness. Yet the powerful Royal Automobile Club and Automobile Association both admit concern over the present-day traffic signals operating in Britain. The Royal Society for the Prevention of Accidents admits that the danger is there, but offers no solution to the problem.

Colour-blindness is a menace on the roads and the railways. There is no legal compulsion for would-be motorists to declare whether they are colour-blind when applying for a driving licence. This rule should be altered.

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**"Rationalist", Mysore.**

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*Chamaraja Road, MYSORE.*

## BIRDS KNOW TOO MUCH

If a farmer wants to frighten birds from his crops to-day, he must stop using the conventional ragged scarecrows, declares an agricultural expert who has been scientifically studying the birds' reactions to them.

"Birds know too much nowadays," he says. "Tattered guys stuck on sticks have become almost useless, for no longer do they frighten hungry birds. Starlings and other birds soon become contemptuous of them. We want some new kinds of scarecrows."

Soon after an Essex farmer had erected a particularly ugly scarecrow, he found that two starlings were bringing up a family of four youngsters inside it.

In Britain rooks are eating 50,000 tons of corn a year and take practically no notice of scarecrows. Even when a farmer experimented with stuffed cats and stuffed owls as scarecrows, the results were not encouraging and the birds' raids went on.

"Use blue when devising a scarecrow," advised an official. "Most birds hate the colour." For a time a scarecrow with a vivid blue coat and trousers did frighten the birds, but after a week or so they became so bold that they perched on it.

Good results have been claimed for automatic clock guns which discharge at regular intervals and some farmers are even contemplating re-introducing chappers and rattles similar to those used in Victorian times.

In Japan scarecrows are much more fearsome. Every autumn the farmers there pay tribute to these dummies of the field, solemnly offering their "thanks" to them for scaring birds.

Two dressmakers' busts are regularly used by an Iowa farmer to scare away marauding birds. He says rooks and crows hate them. A Ceylon farmer keeps birds from his fruit by displaying two skulls on poles.

## LEGAL DEATHS

Eleven years after he shot himself Hitler has been declared legally dead by the German courts. The courts are chary of legal deaths as a rule because people presumed dead have sometimes turned up very much alive.

A Canadian woman who went back to Alberta after seventeen years found that her husband had married again. Luckily for him, after seeking her for years, he had obtained a court decree presuming her death. This saved him from a charge of bigamy, but when he applied to the judge who granted his decree, the court ruled that the return of his wife automatically cancelled the decree. That left him still married to his first wife!

A naval petty officer presumed killed at Jutland arrived at his home twenty years later—looking for lodgings!

An amazing case occurred in France in 1938 when Etienne was murdered by a man who legally didn't exist. Etienne had been making love to another man's sweetheart and one day he stopped six bullets. The police arrested the jealous lover, who cheerfully admitted the killing.

But it was found that the murderer's parents were dead, he had no birth certificate, there were no neighbours to attest him and the local records had been destroyed by the Germans. In fact, he couldn't prove that he had ever been born at all. Certainly he didn't exist in French law, and if he didn't exist, argued the lawyers, how could he be accused of murder?

The judge ordered the trial to be stopped while an appeal was made to the Government for a ruling. Then came the war and the case was lost to sight.

# The Rationalist

## THE POWER OF ONE VOTE

Votes in their aggregate can make and unmake governments, retard or accelerate the march of nations, and change the very course of world history. But what about one vote, your vote or my vote? Can it be as powerful as a million?

In India with over 180 million voters for the ensuing General Elections how many are apt to think that their votes, taken singly, are not going to affect the final outcome to any appreciable degree?

In the General Elections of 1952, 73 million voters out of an electorate of 176 million thought that and — did not vote!

What would the history of our country have been in the last five years if this 40 per cent non-voting voters had exercised their right? They did not know that in the past, one vote has often been the turning point in history by causing the execution of a king, bringing a new monarch on the throne, by making presidents and winning a world war.

A single vote cast on August 12, 1941, in the American Congress saved the country and the world from defeat by Germany and Japan. This one vote extended for 18 months the Selective Training and Service act, without which the country's army would have been virtually extinct, and, when Japan bombed Pearl Harbour, just four months later, the country would have been more unprepared to meet the attack.

World War II would have had an entirely different course, and a result detrimental to the world. But the American Congress debated the issue for days and then extended the Act with 203 for and 202 against.

The French made one-vote history in the beginning stages of World War II when the National Assembly decided to dissolve itself by a one vote margin. This voting thus marked the death of the third French Republic.

Back in 1875 the Assembly had decided by one vote to end monarchical rule. And this one-vote decision, curiously, marked the birth of the third French Republic.

England made history by one-vote decisions thrice in the House of Commons. The British throne was passed on to the House of Hanover by such a decision in 1701. There were 96 members for the change and 95 against it.

Again, the execution of King Charles I of England was the result of the power of one vote. When the Commons decided for the execution in 1649, 68 were for his death and 67 were against it.

But only four years before, in 1645, the Commons had decided by a single vote majority to make Oliver Cromwell commander in chief of the English army. The decision enabled him to take the great step towards supreme authority in the country.

One vote has several times affected the course of the United States history. One such vote was in 1800, when the Presidential election was thrown into the House of Representatives, and the great Thomas Jefferson became President by a one vote majority over Aaron Burr. The decisive vote was cast by W. C. Claiborne, a Tennessecan.

If it were not for this one vote the State of Louisiana would not have become part of the United States, for Jefferson, against unlimited opposition and ridicule, almost single-handedly saw through the purchase of the 48000 square miles of territory and its admission to the

Union. Twenty-five years later, John Quincy Adams became President of the United States by one vote. Stephen Rensselaer cast the single vote which broke the tie between Adams and Jackson.

Then, about 50 years later, in 1876, the Presidential election was again decided by one vote..... Rutherford Hayes became the nineteenth President defeating the Democratic candidate Samuel Tilden by a majority of one electoral vote.

The might that a single vote seems to possess has an almost mystic significance in the history of the United States. The three States, Oregon, Washington, Idaho, became part of the nation by a one vote decision at the Chanpoeg Convention in 1843 when Francis X. Mathiel cast it to break a 51-51 tie.

Later, Texas, which is known everywhere as the "giant" State of the U.S.A., was admitted to the Union by one vote. The Senate debated the question of admission for days, and finally stood on a 26 to 26 tie.

Then Senator Edward Hannegan stepped in to vote in favour of the admission — and the Texan began to add so much colour to American humour.

Ultimately the power of one vote is like that of a drop of water which, when multiplied makes the mighty ocean.


ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಕ್ರವರ್ತಿರಾಜಗೋಪಾಲ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೧—೪—೦.

Life of Saint Anantarya.
in English and Hindi. 1—0—0.


## TALES ABOUT TAILS

Strange tales about tails are being told by a group of American scientists who recently completed a year's intensive research into the body structure of various animals.

The average animal uses its tail for no fewer than twenty purposes, they found. A dog and a horse chiefly use their tails as rudders when rounding corners and, however good its pedigree, a race-horse's racing ability is impaired if it is short on tail.

Everybody knows that a dog talks with its tail. If a dog's happy it will raise and wag its tail, if unhappy, it will lower it; and when frightened it will trail its tail between its legs.

The wagging tail of a cat betrays annoyance and unhappiness, the squirrel's tail is its eiderdown at bedtime.

Some years ago an explorer reported that he had found natives in Borneo who have stumps of tails and that occasionally children with these vestiges of tails are born among the tribes. It is thought that they are the result of intermarriage long ago with a completely tailed tribe.

The explorer believes that this completely tailed tribe still exists in the wilds of New Guinea. But some scientists have ridiculed this theory.

* * *

"Dad," said a little boy, "what is a diplomat?"

"A diplomat," replied the father, "is a husband who can convince his wife she wants an umbrella when she asks for a fur coat."

* * *

"I didn't run after you when we were courting," said Mrs. Browne.

"No," replied her husband. "A trap doesn't run after a mouse, but it catches it."

## RELIGION AND CIVILISATION

Dr. Arnold Toynbee said recently that the world was faced with the problem of regaining its religious foundations at a moment when the non-religious side of life had so much gained the upper hand.

Addressing a meeting under the auspices of the Ramakrishna Mission, Dr. Toynbee said though the immediate task was the political task of keeping peace and "saving ourselves from a third World War with Atomic weapons which may well end the human race, the greater task was that of bringing religion back into its true and central place in human life.

Dr. Toynbee, who was speaking on "Religion and Civilisation", said, from the earliest times these two were inextricably intertwined with each other. Religion was one of the spiritual necessities of human life, which mankind could never do without.

Dr. Toynbee said: "I do not believe that we should be able to recapture our relations with religion and reinstate religion in its true place unless we face the perilous undertaking of trying to extricate the essence of religion from the accidental non-religious additions to it which have gathered round each of the great historic religions."

In every one of the great living religions, Dr. Toynbee said, there were many things, which were officially or by tradition important parts of the religion, but which were really no parts of its true essence but were stumbling blocks in the way of return to religion on part of people whose lives were influenced by the progress of science and technology.

Dr. Toynbee referred to the "paradox" of the nature of religion—the paradox of holding aloof from secular and practical life—and said if religion became too much entangled in secular affairs or became a hand-maid or instrument of secular life, then religion would go wrong.

Dr. Toynbee said there were two sides of religion which were equally essential, on one side was the social life necessary for secular life and on the other the "inner world" of the individual's life.

Both were essential if civilisation was to survive, and he imagined that both were deeply embedded in Hindu tradition.

Dr. Toynbee said that in the world to-day, there were two opposing views as to the right way of helping mankind to advance. There was one school, which believed in doing it by persuasion or by the democratic method. India had dedicated herself to this school. The other group—the Communist group—believed in the short-cut of pressure and coercion. This issue between non-violence and coercion, which was so alive in the world today was one of the distinguishing marks of different types of religion, he said.


"THE RATIONALIST."

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# THE RATIONALIST

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## CULTURAL OLYMPICS

The 50 questions below—a sort of cultural Olympics—were put to 1,100 students in eight British and four American universities. The Oxford University team came out on top, answering an average of 35 questions correctly. Yale and Princeton, with an average of 26 right, tied for second with Durham, Manchester, Edinburgh, Nottingham, Liverpool, Aberdeen and Birkbeck College. The universities of Indiana and Georgia followed with an average of 21 right.

Here is your chance to match wits with these young men and discover whether you are as well-informed. Be liberal in judging yourself—that was the policy in grading the university students.

**Literature**

1. Who wrote *The Divine Comedy*?
2. What literary hero jousted with windmills?
3. Who wrote *Leaves of Grass*?
4. Name one novel by Feodor Dostoevski?
5. Name one novel by Gustave Flaubert.
6. Name one German poet.

**Religion**

7. Name the first of the Ten Commandments.
8. What is the dominant religion of Pakistan?
9. What is the dominant religion of Greece?
10. Who betrayed Jesus?
11. Name three religions besides Christianity.

**Philosophy**

12. Name one philosopher before Plato's time.
13. Who said, "I think, therefore I am"?
14. Who wrote *Thus Spake Zarathustra* and *The Will to Power*?
15. What modern philosopher is associated with existentialism?
16. Name a book by Karl Marx.

**Architecture**

17. What is a flying buttress?
18. In what architectural style are most Russian churches built?
19. Name two types of Grecian columns.
20. What is the Parthenon?
21. With what type of architecture do you associate cathedrals?

**Music**

22. Name one of Debussy's Compositions.
23. What is La Scala?
24. Name a modern, serious composer.
25. Who wrote *Finlandia*?

**Sculpture, Painting**

26. What artist painted *The Last Supper*?
27. What painter of the Italian Renaissance was also a famous sculptor?
28. Name a nineteenth-century English painter famous for his landscapes.
29. What sculptor produced *The Thinker*?
30. Name any famous Spanish painter.

**Language**

31. Se verra presto lo vedro.
32. Ich habe schon einen Brief an sie geschrieben.
33. Por lo menos, voy a hacerlo si hay tiempo.
34. Prima luce et nostri omnes eraut flumen transportati.
35. On voit toujours le meme cote de la lune.

**History**

36. What general conquered ancient Persia?
37. When did China become a republic?
38. Name an early historical figure associated with South America.

With what countries are the following nineteenth-century statesmen connected?

39. Metternich.
40. Cavour.

**Economics, Social Science**

41. Who wrote *The Wealth of Nations*?
42. What was the "Malthusian doctrine"?
43. What is meant by "laissez faire"?
44. Who wrote *The Social Contract*?
45. Name a publication written by Thomas Paine.

**Science**

46. What is the second law of thermodynamics?
47. Who was Pavlov?
48. Who is "the father of psychoanalysis"?
49. What is the largest planet?
50. What is a gene?

## ANSWERS TO CULTURAL OLYMPICS

There is not space to list all the works of an author or all the people in a given field. So some of your answers may be right even if they aren't the same as those given below. Check them in an encyclopaedia or other reference work.

**Literature**: 1. Dante. 2. Don Quixote. 3. Walt Whitman. 4. *The Brothers Karamazov, Crime and Punishment etc.* 5. *Madame Bovary, The Temptation of St. Anthony, etc.* 6. Schiller, Goethe, Heine, etc.

**Religion**: 7. Thou shalt have no other gods before me (King James Version). 8. Islam. 9. Greek Orthodox. 10. Judas Iscariot. 11. Judaism, Buddhism, Confucianism, Shinto, etc.

**Philosophy**: 10. Socrates, Heraclitus, Democritus, etc. 13. Descartes. 14. Nietzsche. 15. Jean-Paul Sartre. 16. *Das Kapital.*

**Architecture**: 17. Arched exterior support made of masonry, set against building. 18. Byzantine. 19. Doric, Corinthian, Ionic. 20. Grecian temple on the Acropolis at Athens. 21. Gothic.

**Music**: 22. *La Mer, L'Apres-midi d'un Faune, etc.* 23. Opera house in Milan. 24. Saint Saens, Stravinsky, Shostakovich. 25. Sibelius.

**Sculpture, Painting**: 29. Leonardo da Vinci. 27. Michelangelo. 28. Constable, Turner. 29. Rodin. 30. Goya, El Greco, Velazquez, etc.

**Language**: 31. If he comes soon, I shall see him. 33. I have already written them a letter. 33. At least, I will do it if there is time. 34 And at dawn all our men had been transported across the river. 35. One always sees the same side of the moon.

**History**: 36. Alexander the Great. 37. 1912. 38. Simon Bolivar, Jose de San Martin, Bernardo O'higgins, etc. 39. Austria. 40. Italy.

**Economics, Social Science**: 41. Adam Smith. 42. Doctrine that poverty is inevitable because population increases geometrically while means of subsistence increase arithmetically. 43. Economic system allowed to function without regulation by government. 44. Jean Jacques Rousseau. 45. *Common Sense, The Rights of Man, Age of Reason, etc.*

**Science**: 46. Transition from one state to another always entails loss of energy. 47. Russian psychologist and physiologist. 48. Freud. 49. Jupiter. 50. Biological entity which transmits hereditary characteristics.

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G. R. JOSYER.
Publisher.

Dated 15—2—57

# The Rationalist

## THE SELF-SUPPORTING SKIN

Have you ever wondered, after bruising or cutting yourself, why nature didn't supply you with a tougher hide? Scientists have an answer. Your tender skin, they report, is far more than a protective covering; it is an organ ranking with the brain, heart and lungs in its importance to human life. It performs services of which you are hardly aware—services which would be hampered if it were a tough, thick hide.

Consider what happens when you cut your finger. At once blood gushes from the minute blood vessels in the skin, washing out dirt and germs. Then the blood vessels constrict so that the flow diminishes, and soon a clot of rapidly hardening blood fills the gash. Like glue it attaches itself firmly to the two sides of the cut, then gradually shrinks, drawing the sides closer together.

As the hours pass, threadlike connective-tissue cells called fibroblasts invade the clot from all sides, gradually building up new tissue. Once the gap has been solidly filled in, surface skin cells begin to grow from the two edges until they meet in the centre, leaving only a hairline scar or none at all.

Each step in this process occurs at just the right time. Remember this when next you cut or burn yourself, and don't try to scrape off the scab. You might interrupt important steps in the healing process, and be left with an unnecessary scar.

Your skin is a storehouse and a remarkably roomy one, too. If you weigh 11 stone, you are carrying about two stone in your skin, mostly as fats and water. When your body takes in more of these than it requires, some of the excess is deposited in your skin. Later on, the skin can return stored materials to the blood stream to be carried to organs which need them. Salts, sugars and other essentials are similarly deposited in your skin.

Your skin can also provide emergency blood rations to vital organs. Suppose that while walking down the street you are unexpectedly assaulted. Your muscles and internal organs immediately demand more blood for fight or flight. It comes partly from your skin, where small blood vessels shrink or collapse and bigger emergency channels open up to provide a rapid short-cut for blood hurrying to the regions of need. As this blood leaves your skin you "turn pale with fear," or with anger.

The blood vessels of the skin help to keep your temperature normal. When your body gets too hot, they expand so that more blood flows to the surface of the skin and is cooled. When you go out in the cold, the skin's blood vessels contract, less blood enters the skin and internal heat is conserved.

The sweat glands in your skin are also temperature-regulating devices. When you get too hot, these glands secrete sweat, which evaporates and cools you.

Your skin is studded with nerve endings, some of which respond to warmth, some to cold, some to pressure, some to pain, itching or tickling. The nerve endings provide your "sense of touch," which works in a remarkable way. From early infancy until your skin becomes wrinkled in old age, it is generally a bit too small for you, and is therefore gently stretched. If the degree to which it is stretched changes, you feel that you have been "touched."

Thus when you rub a pencil gently along your skin, it is not really the pencil you feel but the change in stretch which the pencil

produces in your skin. You may "feel" the pencil even when it only touches the hairs of your forearm, for each hair touched disturbs *some* nerve endings ever so slightly.

The skin you wear today isn't the same skin that you wore last year, invisible shedding goes on from hour to hour. Your skin has three major levels: an outer collection of layers (the epidermis), a middle layer (the dermis) and an inner (or subdermal) layer. In the lower part of the epidermis is a thin sheet of cells where most skin growth occurs. Each cell in this sheet divides from time to to time, forming new cells which are crowded slowly upwards to the surface. The journey may take weeks. On the way, each cell dies, and its exterior disintegrates into microscopic specks of scale.

Some 20 or more layers of scale form the surface of your skin. These invisible fragments of dead cells are constantly being rubbed off and replaced. If the skin surface is scraped so that it loses its minute scales more rapidly than normal, the rate at which new cells are formed is trebled or quadrupled.

The outer layer of scales is thickest on the fingertips, palms and soles. If one spot is rubbed too often, the skin there forms a corn or callus, an accumulation of hard, dead scales. Severe sunburn hastens the skin-shedding process and produces a visible peeling.

The varieties of human skin colour depend mostly on the amount of a single pigment called melanin. Ordinarily, darker skin has more melanin. Only about $\frac{1}{25}$ of an ounce of melanin separates the blackest human skin from the skin of an albino, which lacks pigment entirely.

Chemicals are already available which will inhibit melanin production in the laboratory. It is conceivable that, in time, human beings may be able to select the shade of skin they prefer.

Human skin maintains its health by means of a fatty substance called sebum, secreted from millions of glands located near the roots of the hairs. Oozing to the skin surface, sebum forms a protective mixture with sweat to keep your skin moist and pliable. In very cold weather the sebum congeals on its way to the surface, and your skin becomes dry and chapped. In some people, over-production or underproduction of sebum causes excessively oily or excessively dry skin.

Have you ever remarked, "I was so frightened that my hair stood on end"? Perhaps it actually did. Attached to the fine hairs growing over most of your body are miniature muscles which, by contracting, can "erect" the hairs. This rising and bristling of the hairs was no doubt originally a device for making fur-bearing animals look bigger and more ferocious to their enemies. We no longer have enough fur to frighten our enemies, but bristling, paling, blushing and other skin changes contribute much to the rich patterns of feeling which we consciously recognize as emotions. When you say that you "felt frightened all over," or "angry all over," a large part of what you felt was an awareness of these subtle skin changes.

Ageing produces marked changes in the skin. The newborn baby is wrinkled because his skin is still too big for him. As his body fills out, the wrinkles vanish. From then on, countless elastic fibres embedded in the skin keep it smooth and properly tight. At puberty, sex hormones stimulate a rapid increase in sebum production which may clog the pores, causing skin eruption during adolescence. Later, the sebaceous glands quieten down again, and the skin clears. In old age, sebum production drops very low, and the skin fibres lose much of their elasticity. Loose, wrinkled, dry skin results.

Your skin is peculiarly your own; no other person's is quite like it. One illustration of this uniqueness is your fingerprint pattern, which never duplicates that of anyone else. Another: skin from one part of your body can be successfully transplanted to another part, but will survive only temporarily if transplanted to someone else, unless that person is your identical twin.

If you should suffer a large burn, skin taken from another person *can* be helpful in the healing process, however. This borrowed skin survives only a few weeks—but that's long enough to protect the underlying tissues from infection and fluid loss during the period of greatest danger. Skin can be frozen and stored, so that any hospital can maintain a skin bank with a modest supply on hand for emergencies.

On the horizon is another exciting possibility. Scientists in America have recently learnt to grow skin cells in test tubes. Though still experimental, this offers hope for the future. Hospitals may some day be able to maintain "skin farms," where new skin can be harvested when needed for transplantation to accident victims. Then, while the artificially cultivated skin provides temporary covering, snippets of skin taken from the victim himself may be similarly planted in the skin farm, and, after sufficient growth, be transplanted to provide a permanent cover!

Marvellous indeed is nature's way of wrapping up our bodies. But marvellous also are the ways in which man has been learning to understand nature's methods—and to make intelligent use of them.

## ROYAL BANQUETS

Many readers who are interested in the preparation and presentation of good food, may have wondered what it would be like to arrange a royal banquet.

Now someone who has arranged many of these has written a book, "Fit For A King" (Odhams, 16s.). He is F. J. Corbitt, who was at Buckingham Palace for twenty years and was appointed Deputy Controller of Supply. In his easy, graphic style, he describes important and splendid royal occasions from the inside.

When the Queen was married in 1947, nine wedding cakes were sent, the gifts of manufacturers who had connections with the royal family. They were displayed on a long trestle table in the middle of the state dining-room, with the largest and most magnificent cake in the centre. The large mirrors on the dining-room's walls reflected the cakes and gave a tremendous impression of whiteness.

The nine manufacturers were invited to the Palace to give details of the ingredients and recipes of their cakes. One manufacturer was very late for the appointment as his car had broken down on the way, but was delighted to find King George VI and Queen Elizabeth still in the dining-room after his rivals had left.

After the wedding festivities there were still several thousand pieces of cake to be cut up, packed and posted off. Those that did not go to friends went to hospitals.

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**Modern Review**, Calcutta.

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# 100 YEARS FROM NOW

Bottled drinking water to ensure purity and hygiene; windows with one way glass which will enable inhabitants of houses to see out without outsiders being able to see in, thus preserving privacy; and walls which will themselves be glowing squares of suffused light; these are only a few of the future of what is likely to be the pattern of domestic life 100 years from now.

The man who forecasts these things is Dr. Ronald Bradbury, city architect and director of housing at Liverpool.

Forty-six year-old Dr. Bradbury has no difficulty in holding down his Rs. 39000 a year job, for he is one of the most brilliant architects and most imaginative house planners in the United Kingdom, and has had an outstanding career in academic, architectural and administrative spheres.

In 1931 he was a Rome Prize finalist in architecture, and received a Commonwealth Fund Fellowship enabling him to spend three years at Columbia University, New York, where he graduated in architecture and town planning as Master of Science and Doctor of Philosophy.

He has been senior lecturer in architecture and building construction at Durham University School of Architecture, and in 1944 became director of housing to the Corporation of Glasgow where he had charge of a professional staff of 200, and a direct labour organisation of 5,000.

In 1948 he was appointed to the Liverpool post.

Dr. Bradbury says that housing is on the threshold of technical developments as important as those in the shipbuilding industry when wood gave way to iron and steel for the building of vessels and the steam engine replaced wind power as a motive force.

He points out: "First, there is the technique of prefabrication involving the off-site production not only of fitments but of the carcass of the building itself, and the preparation under factory conditions of all the work involved.

"Secondly, there has been developing in parallel a whole range of techniques of carcassing in situ, using poured materials of various kinds and requiring elaborate shuttering, vibrators, and the extensive use of mechanical mixers, tower cranes and the like."

Liverpool's University school of architecture has won national fame, but there would seem to be something in the air of Liverpool itself that fosters the inventive and prophetic spirit in architecture, for another Liverpool man, Mr. E. G. Morgan, a development engineer, has submitted to Britain's Minister of Health a design for a type of house that might well become standardised.

Mr. Morgan has completed his revolutionary design after five years of experiment and research. The house he visualises would have a flat roof, immediately decreasing timber and slate costs, and would be built of interlocking bricks requiring neither mortar nor skilled labour. The outside faces of the bricks overlap to eliminate dampness.

Kitchens will have fume-extraction devices; there will be utility rooms complete with wash-sinks, clothes drying cabinets, and storage bins: and collapsible partitions in larger rooms which can thus be converted into two.

The advantage of nature's six-sided figures over man-made right angles, says one bee-keeper turned architect, include design variation, the saving of odd bits of material and greater unit strength.

Such a home could be made of plastic, steel or aluminium, and would have removable walls, and structural furniture.

A man in Italy has built a revolving hilltop house which can face both sunrise and sunset. The building is in two parts—the lower circular and stationary, and the upper, resembling a ship's superstructure, resting on wheels and rotating by push button.

Yet even in housing, the most modern of ideas go hand in hand with the most primitive. What do you think the experts are now recommending as the up-to-date building material? Mud!

The result of an investigation by Britain's Department of Scientific and Industrial Research into some mud huts built centuries ago in a Hertfordshire village lends support to recent theories that earth construction has modern building possibilities.

Says an official: "The houses were of a type traditional in the locality, weatherproof, durable, cheap and easy to maintain."

The 14-inch walls of mud were probably laid in lumps, surfaced with mud and then whitewashed. Grass had been mixed with the mud, and the walls, after all this time, were free of cracks, hard and sound.

House constructed in this way would be, it is said, warmer in winter, cooler in summer and drier than those built by any other method.

An experimental "house of the future" recently displayed in London was circular, with sliding doors and all rooms centering on to a garden.

Air-conditioned and electrically heated (with current from the nearest hypothetical atomic power station, of course) the house is not, according to architects, just a conglomeration of wild ideas.

It is moulded in plastic, with rounded corners and a curved roof. Inside, food will be bombarded with gamma rays, which means that it will keep for days, so the larder of the 2056 home will be able to be filled with raw meat, milk, butter and fish.

Prototypes of houses,—may be standard designs,—in 100 years have a kitchen and bathroom section moulded in one piece, with the bath shaped so that it closely follows the contours of the body, thus economising space and water.

All piping, windows, floors and furnishings are plastic, and walls and ceilings of the houses of the future will undoubtedly never need redecorating.

There will also be "on the spot" methods for the treatment and disposal of all kinds of waste matter.

Dr. Bradbury thinks that by 2056, when transport and communications are likely to be greatly improved, it will be necessary "to break down the artificial local authority boundaries when considering problems affecting the redistribution of population."

This statement has caused rather a flutter in municipal dovecotes in Britain, but far-seeing architects are likely to be undeterred by the protests of reactionaries in pursuing the dream of designing houses worthy of citizens of the atomic age four generations hence.

## A SOCIAL FUNCTION

In connection with the ತುಲಸಿಕಲ್ಯಾಣ celebration of H. H. the late Asoori Yatiraja Jeer Swamy of Melkote, there will be a public function on the 24th instant at 3 p.m. in the "Rationalist Building," Chamaraja Road, Mysore, when there will be competitions in ತಿರುಪ್ಪಾವೈ and ಮುಕುಂದಮಾಲಾ recitation for boys and girls, Prize-distribution, and other interesting items in the programme.

Intending competitors are to register their names by the 20th inst.

# The Rationalist

## H. H. SRI ASOORI JEER SWAMI

(Contributed by request to the 70th Birthday Souvenir to be presented at Madras to the present H. H. Sri Yatiraja Jeer Swamy.)

Passing through Madras on the way from Delhi, and having a few hours to spare, I revisited Triplicane after 39 years, and passed along North Tank Square in order to fulfil an engagement with the talented Editor of "Bhaktan." That was on the 3rd afternoon. Returning to Mysore the next day, one was surprised to receive a letter from 76, North Tank Square, desiring a life sketch of H. H. Sri Asoori Jeer Swami for the proposed 70th Birthday Souvenir of the present head of the Yatiraja Mutt. When it was noted that the letter was dated the 3rd, the day I was in Madras, it seemed more than coincidence, and something psychic.

And not to comply with it seemed a dereliction of duty; because, though our acquaintance was slight, and I was only an ordinary intellectual and not a scholar or a big-wig, H. H. the Swamy had honoured me in 1928 and 1933 by asking for Forewords to two of his books, Kashyapa Samhitha, and Thapasa-Vatsaraja. Further, it has been my privilege to bring out two manuscripts on which he had spent years of loving labour, and on whose publication he had his heart, Shringara Prakasha, and Utsava Sangraha.

Further, of the many pious, good, and learned men who occupied the holy Yatiraja Mutt of Melkote, during the centuries none deserved more to be written about than H. H. Sri Asoori Jeer Swamihal.

Sri Asoori Anandalwar Swamy was born at Ramanujapuram, near Melkote in Shaka 1781 i.e., on 24-2-1859 A.D. as the son of Asoori Narasimhachariar. Orphaned early, his education was belated. It was commenced at Mandya, and was continued at Melkote under Sri U. Jaggu Shingriengar, and H. H. Sri Nataimpalli Swamigal of the Yatiraja Mutt, and Panditaratnam Koppanniengar Swamy of the Melkote Pathasala, and he came out first in his batch of Vidwans from the Maharaja's Sanskrit College, Mysore.

He then travelled over North and South India, and returning, was for a time Sanskrit Tutor in the Sadvidya Pathasala and Marimallappa's High School, Mysore, under the famed educationists, Sri Pereeswami Thirumalacharyar and M. Venkatakrishniah.

He was a born scholar and dialectician, and wherever an opportunity arose, anywhere in India, he would be there to wield his lance against all comers, in defence of the religious and spiritual heritage of this great land.

When the Maharaja of Rewa held a Sanskrit Conference, at Rewa, Vidwan Anandalwar Swamy went there and measured wits with Pandit Madan Mohan Malaviya, and so charmed Bal Gangadhar Tilak by his personality that Tilak took him to his residence in Poona as an honoured guest.

Later when Rao Bahadur R. Narasimhachariar became Director of Archaeology in Mysore, he took him as Departmental Pandit

But Sri Anandalwar was not of the garden plant type. His mind would not be a caged bird. Like Ulysses of the Greek legends, mentally and physically he was a wanderer. When the wander-lust caught him he would go where his mind list, sharpening his intellect and measuring his scholarship against those of the stalwarts there. Trivandrum or Patna were no more distant to him than Melkote or Mandya. He believed in the Unity of India, and anywhere in India was his home! It must have been a hard job for Director R. Narasimhachar to adjust the rules of his red-tape to the wanderings of his talented Pandit!

(*To be continued*)

# SREEVYSHNAVISM

(by late C. R. Srinivasiengar, Madras.)

Nothing is more remarkable in the life and thought of India than the extraordinary extent to which they have been, and are still, influenced by religion. Max Muller's remark, that the people of India regard their earthly life as a short sojourn at a Railway Station while waiting to catch the train to eternity, gives picturesque expression to a bare truth The lofty speculations in which Indian thinkers engaged themselves with extraordinary singleness of purpose and pertinacity had, as their object, if we except the Charvaka school, not the understanding of the Universe for its own sake, as with the Greek philosophers, but the ultimate release from recurring cycles of transmigration. An ardent desire to reach hidden religious truth, and the search after it, have exhibited themselves in this country continuously through the ages, in the hut of the hermit, as well as in the palace of the King. As the name "Aranyakas" or "forest books" implies, many of the speculations about God, the Soul and the World, which were afterwards systematised into the philosophy of the Vedanta, were born in the still solitudes of the leaf-huts of the sages in their forest retreats. But the enquiry about these transcendent matters was carried on in the Courts of Kings too. We read of disputations about the nature of God and of the soul at the Court of King Janaka. Floating down the stream of history we find Sri Ramanuja engaged in religious controversy with Sramanas in royal halls of audience. Such sights are not unknown even at the present day at native courts in India. This continuity of thought has produced a corresponding continuity practice. We read of sages, whose names are enshrined in the Upanishads, renouncing the world and retiring to the forest to meditate on the divine mysteries. In our own times men who have ruled States or amassed great wealth by commerce have followed the ancient practice. But religion has not only dominated those who have renounced the world but those also who are still working in it. It has concretised itself in various ceremonies and symbols, and laid its hand on every Hindu from the moment of his birth to the moment of his death. These symbols and ceremonies help to keep the religious spirit alive and to remind us that in essence we do not belong to this world. They have imparted a religious purpose to the whole of our individual and social life and given a religious tone to it. The result of this permeation of religious ideas and practices into the common life of the people is seen in their patience and resignation in the presence of calamities, individual and national, their gentleness and charity. and India has been subject to many calamities for centuries. She has been devastated by repeated foreign invasions and has felt the more bitter desolation of internecine strife. She has undergone the periodical ravages of famine and pestilence. But through it all she has kept her serenity undisturbed and her faith undimmed. These calamities affected her body, but could not touch her soul. 'The legions thundered past' her prostrate body. But the remedy was at hand. She 'plunged in thought'—religious thought—once again and found the balm that her soul needed!

Religious thought and religious precepts receive a powerful impetus and touch the millions when they find their embodiment in the personality of some great religious teacher. Abstract religious truths and the dry precepts of religion become puissant, living things, with a colour and magnetism of their own, when they come straight from the living lips of a great religious philosopher or saint, and find shining embodiment in his life. Of such saints and philosophers India has fortunately possessed many. Some of them have transformed the religious history of India. All of

them have been accorded a degree of respect and reverence which kings could not lay claims to. Intellectual eminence has always been given a place in India far above that which the possessors of mere riches or worldly position could aspire to. But holiness has been treated with a reverence far greater than that accorded to mere greatness of intellect. A poet like Kalidasa, or a Grammarian like Panini, is treated with an honour which a Merchant Prince cannot aspire to. But a real Sanyasi with his rags and begging gourd inspires an awe among the people of India before which the glory of the poet or the scholar fades. It has, however, sometimes happened that intellectual and spiritual greatness has been combined in a single person, as in the case of Sri Ramanuja, the philosopher-saint. The combination of intellectual and spiritual qualities, the unquenchable enthusiasm, the magnetic personality and the capacity for untiring work which Sri Ramanuja possessed, enabled him to leave a deep impress on the religious history of his own and subsequent times in India.

History like nature, however, takes no sudden leaps. The beginnings of a mighty movement can be discerned at a period generally far anterior in time to it, and its gradual development can be traced with increasing clearness and certainty as we descend the stream of history. The causes which bring about a great movement are many. The time has, however, not arrived when we shall be in a position to understand fully the Vaishnavite movement which had its culmination at the time of Sri Ramanuja, and of the full development of which he was at once the cause and the symbol. Critical and historical research will have to make great advances before scholars can be in a position to give the Vaishnavite movement in Southern India a treatment approaching that which has been accorded to some of the religious movements in the West. The preliminary work in this field of investigation is, however, being carried on with zeal and industry. But the task is vast and beset with great difficulties. The outlines of South Indian Chronology will have to be firmly fixed and the details filled in. Archæological research will have to make great advances. The remains of the immence and highly philosophical literature, with reference to which as Dr. THIBAUT says, 'authors of comprehensive works of the type of the Sri Bhashya' wrote, will have to be analysed with a view to tracing the filiation of ideas. Other literature, which is not purely philosophical and religious, will have to be studied for the side lights it may throw on the Vaishnava movement. The miracles and wonders which, it is recorded, were exhibited in connection with Sri Ramanuja and his predecessors in the succession of Vaishnava saints and sages will have to be viewed, not with the narrow outlook of what is called, 'higher criticism' in the west, but with the wider vision which recent psychical research has given us.

*(To be continued.)*

[This preface to the first edition of the Biography of Ramanuja by the late C. R. Srinivasiengar of Madras, is unavailable. It is a bird's-eye survey of Sree Vaishnavism. We are indebted to Sri S. Ananthachar, P.A. to Finance Minister, Delhi, for a typed copy which we mean to publish for the benefit of our readers. Ed.]


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# THE DRAMA IN INDIA

*(Continued from previous issue.)*

Vatsyayana, the author of "Kamasutra," mentions dramatists of the past whose works are lost except in stray quotations. He states that one of the recreations of the citizens was the dramatic art. Actors, appointed by the monarch, performed dramas in the temples of Saraswati.

Any account of Sanskrit drama or literature will always bring to the forefront the celebrated name of Kalidasa. His name will always shine in the world of letters. His imagination had not only the realising faculty, but he easily grasped the past, the present and the future. The spirit of his genius pervaded every subject he touched and became redolent with lyrical beauty.

Using a remarkably easy language, Kalidasa is undoubtedly the greatest Sanskrit poet. He made his debut in the western world in 1789 when 'Shakuntala' was translated by Monier Williams. Goethe was so impressed by this drama that he sang paeans in Sanskrit. Besides other poetic compositions, Kalidasa wrote two dramas 'Malavikagnimitra' and 'Vikramorvashi.'

According to the late Dr. Lachhmidhar Kala, Head of the Sanskrit Department, University of Delhi, Kalidasa was a Kashmirian by birth. In defence of his theory, Dr. Kala has put forth certain incontrovertable facts gleaned from the poet's own writings, which convinces one of the soundness of his proposition. Kalidasa migrated from Kashmir during the unsettled days of its occupation by the Huns.

He travelled throughout the length and breadth of India, halting much longer at Ujjain than at other places. Dr. Kala's theory upholds the presumption of Dr. Bhau Daji, propounded in 1861, who identified Kalidasa with Matrugupta, a poet-king of ancient Kashmir.

A dramatist of distinction, about whose antecedents nothing is known, is Shudraka, the author of "Mrichhakatika" ('The Little Clay Cart'). This play was recently put on the sets in New York where it met with unusual success. It describes the amorous affair of a youthful Brahman merchant and a dancing girl.

This drama also forms the subject-matter of Bhasa's 'Charudatta,' but the plays are at variance with each other. 'The Little Clay Cart' is interwoven with a political intrigue absent in 'Charudatta.' The drama presents fewer difficulties of diction than any of the Sanskrit dramas.

In the 7th century A.D. the dramatic scene in India was captured by a king, well-known for his conquests and literary effors. He was Sri Harsha who wrote 'Ratnavali,' 'Naganada,' and 'Priyadarshika.' At his court flourished Bana, the author of 'Harshacharita,' and immortal 'Kadambari.'

Bhavabhuti made his name immortal by writing 'Malatimadhava,' 'Mahaviracharita,' and 'Uttararamacharita' in the 8th Century. The literary flair in his plays is elaborate and difficult to comprehend A great stylist whose cammand over the language was wonderful, his dramas could only be appreciated by a learned and critical audience.

Vishakhadatta also flourished in this century and in 'Mudrarakshasa' he describes the court intrigues in Chendragupta's time. In the 9th century Murari and Rajashekhar made their mark by writing 'Anargharaghava' and 'Balaramayana,' 'Balabharata,' Viddhashalabhanjika' and 'Karpuramanjari' (in Prakrit) respectively. Kshemisha wrote 'Chandakaushika' and 'Naishadhananda' in the 10th century. Krishna Misra, in the latter half of the 11th century wrote the allegorical 'Prabodha Chandrodaya.'

(To be continued.)

# SREEVYSHNAVISM

(by late C. R. Srinivasiengar, Madras.)

(Continued from the last issue).

The Vishishtadvaita doctrine and the cognate religious practices can be traced to very early times. The Bhagavatas and the Panchamatras, most of whose doctrines were incorporated into his system by Sri Ramanuja, handed down, with slight variations, the teachings of a still earlier school. In the old Vasudevic school, as it is called, the Visishtadvaite doctrines had already reached a highly developed form. According to Mr. L. D Barnett, the old Vasudevic school held the following doctrines:— At the summit of existence there is an Absolute Spirit. He is variously called Paramatman, Purusha, Purushottama, Vasudeva, Iswara, Narayana, Hari, Vishnu, etc. Though a Being inconceivable, intangible and above the three moods, he is not the blank, attributeless, unqualified one of the Advaita School. On the contrary, all conceivable good qualities raised to infinity are united in Him. He is the soul, the witness and the inward Ruler of the Universe. The Universe is real and not illusory, because it is inspired by Him. The Universe comprises two real categories, Matter (Prakriti, Avyakta) and an infinite number of Souls, (Purusha, Jiva). In their primary origin both are identical with the Supreme Self, for though without beginning and end, it is from Him that they periodically emerge into manifestation. Cosmically they are real, for the Supreme is really, though infinitely, qualified, the force by which He determines Himself into conditioned being with His own knowledge and not illusion. He has willed the world and wills it for ever. His grace is found everywhere by them that seek it, for deliverence from the cycle of birth. God's grace may be found by knowledge or through austerities; but in all seekings there must rule the spirit of loving devotion—Bhakthi; else knowledge and austerity will seldom avail. Often the mere devotion of simple hearts may find what is hidden from ascetics, and win the grace that raises the soul on the ladder of life nearer to final redemption. From Vasudeva the Universe is evolved in a parallel series of physical and spiritual orders. In the physical series there is first, Primal Matter (Prakriti, Pradana or Avyakta); thence Manas, thence Aham-kara or cosmic self-consciousness, and elements. Parallel to these is the spiritual order of cosmic forces. The highest is Samkarshana, also called Seeha or Purusha, the cosmic Kshetrajna, the primal motive force, associated with indefectible Primal Matter. The next phase is termed Pradhyumna which is associated with cosmic Ahamkara and evolves the order of determinate nature. The fourth phase is Brahman who guides the disposition of the material world. Spirit and Matter are thus combined in a series of graduated pairs. Each member of the pair evolves a lower phase of its own nature by reason of its union with the other member. The old Vasudevic School had also an eschatology, according to which adepts enter the sun and pass to Narayana, the manifestation of Vasudeva, who dwells in the midst of the sun. Then as Paramanu-bhutas, or supremely subtle entities, they enter into Aniruddha, and having become Manobhutas, or pure mind, they pass into Pradyumna, and thence go on to Samkarshana. At last they cast off all elements of material being, and enter into the Supreme or Vasudeva, where they dwell in eternal bliss. They are, however, not absorbed into the Supreme, as the Advaitis believe. They abide with the Supreme in an everlasting union of love and knowledge. They are the servants of the Supreme, finding their full reward in perfect service.

In Southern India, according to tradition, Sri Sathagopa is placed at the head of the

(*Continued on page 5.*)

The Rationalist

## H. H. SRI ASOORI JEER SWAMI

II

Meanwhile the demise of H. H. Sri Kopay Venkatacharya Swamy in 1917 left the Yatiraja Mutt vacant, and after 4 years of persuasion by the respected leaders of the community, Professor M. T. Narana Iyengar and Rao Bahadur R. Narasimhachar, Sri Vidwan Asoori Anandalwar was on 11-2-1921 installed as the head of the Mutt with the title "H. H. Sri Yadugiri Yathiraja Sampathkumara Ramanuja Jeer."

His regime brought lustre to the hoary Mutt. He was 36th in the order of succession from the Divine Ramanuja, who founded it at about 1100 A.D

Among the several sanctified beauty spots of India Melkote is one of the loveliest. In Kritayuga Sage Dattatreya is said to have resuscitated the Vedas there. So it was called "Vedagiri". In Tretayuga Brahma's son Sanathkmara installed there the image of Sri Narayana. Hence it is called "Narayanadri." In Dwapara Yuga Krishna and Balarama came there and offered worship, and so it is called "Yadavadri". And since Sri Bhashyakara renovated the sacred shrine and pilgrim centre, it is called "Yatishylam."

Just as the Mutts at Tirupathy and Srirangam have religious supervision of the temples there, the Yatiraja Mutt should by right have supervision of the temple of Melkote. Administrative vandalism might have divested it of that right, but the Mutt's role as propagator of Ramanuja's religion should last as long as the sun and moon. It is for the worthy occupants of the Mutt, and its pious devotees, to see that the role does so last.

For 22 years H. H. Sri Asuri Jeer Swamy filled the headship of the Mutt worthily. The scholar who had held his own among scholars as an individual, now had a pedestal from which he could uphold the the sacred traditions of the land. And he upheld them so as to bring lustre to the Mutt. Perhaps no Swamy had filled the place with equal ability, dignity, and accomplishment. None has left a name that could equal his.

He discharged the duties of the holy office with zealous care, and extended its field of influence to far off places, and practically established a new centre of Sree Vaishnavism in the Andhra State. At the same time his literary fire continued to burn within him with unabated force, and produced results like molten gold. As a collector of manuscripts, as a research worker of burning zeal, as a correspondent with scholars far and near, as a publisher of valuable literary finds for the benefit of mankind, he was an institution by himself. He was a literary connoisseur, adventurer, and pat -finder, and has earned the lasting gratitude of scholars by his contributions in the field.

He brought out 3 valuble Agama works, Paadma Samhita, Kashyapa Samhita, and Powshkara Samhita. Paadma Samhita is a much sought after Pancharatra Samhita on temple worthip. Kaashyapasamhita deals with snake-poisons and all other kinds of poison and their cures. It is a treasure-chest of Ancient Indian Medical Science, to whose worth the present generation of the nation is foolishly blind.

*(To be continued)*

(*Continued from page 3.*)

succession list of Vaishnavite teachers. Many wonderful stories are related of the Saint, how he grew up without mortal nourishment, and so on. To him are attributed the thousand Tamil songs. A noticeable feature about his work, and one that has characterised the Vaishnavite movements all over India, is that he was the first to address the people on religion through the medium of their own language. We can, indeed, go further and say that all the great religious reformers in the world have seen the importance of using the common language of the people not only in religious instruction but in religious service as well. If religion is to reach the hearts of the common people, religious truths should be conveyed to them in a language understood by them. In the history of religions it has often occurred that the scriptures held in reverence by the people are written in a language that is no longer living and is understood only by the learned few. Similarly, religious ceremonial has been conducted in a dead tongue. People look on these with a reverence in which understanding does not enter. The way is left open for the growth of formalism and the gradual extinction of a real, living religious spirit. The translations of the scriptures in the popular language, the conducting of religious service and the composing of religious works, devotional songs, etc., in the vernacular, these features have characterised all the great reforming movements in religion in the East as well as in the West. Closely connected with this feature is the extension of religious teaching to, and the admission into the religious fold, of women and the servile and depressed classes, which we find in Vaishnava movement even at a time anterior to the composition of the Bhagavath-Githa, and which was such a marked feature of the movement in Southern India. The next name in the succession of saints is that of Nathamuni. He is said to have set the songs of Sathakopa to music. This seems to mark another stage in the deepening and widening of the Vaishnavite faith. The influence of music on the human mind has at all times been great. Music is the greatest and purest of the arts. In it the distinction between form and material vanishes. It gives us deeper glimpses into the heart of things and brings us nearer to the mystery in which they lie hidden than other arts do. Hence it has more frequently been impressed into the service of religion. Set to music, the Sacred Collect had a deep influence in stirring religious faith and the love of God in the breasts of men and women, both humble and high. Nathamuni is regarded as the founder of rejuvenated Vaishnavite teaching and practice in Southern India. Chief among his disciples was Pundarikaksha. What strikes us about these Vaishnavite saints is not merely their earnestness and their learning, but their deep humility which has a higher than mere earthly origin. A story is told of Pundarikaksha that he put up with cavalier treatment in the house of the father-in-law of Nathamuni without complaint and without even a bit of resentment. This deep humility touched Nathamuni when the affair came to his knowledge, and he gave the title 'Uyyakondar' to Pundarikaksha. Such were the men to whom the spread of the Vaishnavite movement in Southern India was due. Ramamisra followed Pundarikaksha, and had charge of the spiritual future of Yamunacharya or Alavandar. Yamuna's intellect developed rapidly. He seems to have rejoiced in his intellectual powers which were extraordinary—the rejoicing had more than a touch of pride in it—and to have possessed considerable personal attraction in addition to his learning and ability. Wealth and honour came to Yamunacharya, and he led a worldly life till at last the vanity of it all was brought home to him by Ramamisra, the instructor to whom he was entrusted in early life by Pundarikaksha. The story is so beautiful that

it is hard to omit mentioning it. Ramamisra hinted to Yamuna when at the zenith of his worldly career, that a treasure was left by Nathamuni, Yamuna's grandsire, in trust with himself. Yamuna went with Ramamisra to receive it. The two went to Srirangam. Taking Yamuna to the temple, Ramamisra pointed out the Deity to him and said that that was the treasure left by Nathamuni to be handed over to his grandson. The incident touched the secret spring that unlocked the chamber wherein his spiritual nature lay hid. In a moment all was changed. Yamuna renounced the world, and henceforth devoted all his energies to the furthering of the faith. He composed philosophical works, and also some beautiful devotional songs, which prove that in him, as in Sri Ramanuja, the intellectual and the emotional qualities were harmoniously blended. He paved the way for Sri Ramanuja.

*(To be continued.)*

## DIPLOMATIC IMMUNITY

It was almost a case of *Out, out? Non, non!* in Paris the other day for Jasper, a well-groomed dachshund belonging to Stella, daughter of Sir Gladwyn Jebb, British Ambassadar to France. Jasper was being taken for a walk by an Embassy employee, when he decided to investigate a lamp-post.

A vigilant gendarme pointed out to the Embassy official that such things were not allowed in Paris streets, but the official showed the gendrme Jasper's collar on which his address was engraved. "The British Embassy, Paris." In addion to the address, Miss Jebb had had engraved two magic letters, "C.D."

The gendarme smiled politely and Jasper was allowed the diplomatic immunity accorded foreign government officials—which, in this case, included the particular lamp-post which took his fancy!

## WITTY SAYINGS

Why can't life's problems confront us when we're 17 and know everything?

Not very long ago it would have been regarded as shocking to find girls in their teens *reading* the kind of books they're now writing!

Once you could mend a broken chair with a length of wire. Today the chair is a length of wire!

A man is as young as he feels after trying to prove it.

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# THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

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# SREEVYSHNAVISM

(by late C. R. Srinivasiengar, Madras)

(Continued from the last issue).

In the man who leaves a deep impress on the history of his race we invariably find rare qualities besides those of the mere intellect. The possession of a great intellect alone does not enable a man to put forth that dynamic force that moves masses of men. A discerning critic of Herbert Spencer has said that if that philosopher's emotional endowment had been equal to his intellectual flights, he would have set the universe on fire. It is precisely because Sri Ramanuja had a fund of rare emotional qualities that he was able to kindle the divine fire in the breasts of countless men and women. His soul is full of the love of God. Like SPINOZA he is "God intoxicated". His love embraces all of god's creatures. It knows no distinctions of caste or rank, it extends beyond the limits of humanity to all sentient beings. Ramanuja seeks initiation at the hands of Nambi, discerning his spiritual greatness. When the latter protests against the step, Ramanuja tells him that the scriptures say that great souls are born in every grade in the social scale, and that birth is a minor consideration to those who seek the life spiritual. He even wanted to partake of the leavings of Nambi's meal. What his wife regards as impure is sacred to him. When Govinda extracts the thorn from the mouth of a serpent and relieves its pain, Ramanuja is moved. These rare emotional qualities were wedded to a great intellect. It is enough to dip casually into the Sri Bhashya to be aware that one is in communion with a great mind. Analytical power, the faculty for detecting hidden similarities, and constructive capacity are seen at their highest in it. The knowledge and equipment which Ramanuja brought and utilized in composing his great commentaries was unsurpassed. As Professor Thibaut remarks, the Sri Bhashya was written "with reference—in many cases tacit—to an immence and highly technical philosophic literature". The traits that led to this intellectual eminence are discernible in Ramanuja early enough. We are told that he easily mastered many branches of knowledge before he passed his boyhood. This feat many a talented boy has achieved. But Ramanuja had in him the seeds of genius which, unlike mere talent is superior to its surroundings. He had the questioning spirit within him, and he could not accept a statement which did not commend itself to his intellect merely because it was put forth by his teacher, and leaves him non-plussed. A second and a third time he crosses swords with Yadava to the latter's great chagrin, on the interpretation of another Upanishadic text. We cannot, in these modern times, fully realise the courage of Ramanuja in thus challenging the authority of his teacher. The reverence in which the *Guru* was held in those days was unbounded. It was the force of inner conviction alone, we may be sure, that compelled Ramanuja to dispute Yadava's views. Surely it was in no spirit of *Bravado* that he took so unconventional a step. Ramanuja had more than his share of that quality which is ever allied to true genius and real greatness viz. humility. Again and again Goshthi Purna puts off Ramanuja's initiation into the divine mysteries. But the latter abides his time in patient humility. He humbles himself before greatness, intellectual and spiritual, wherever found. He was not devoid like some men who have reached greatness in the spheres of religion and speculation of practical ability. He manages the affairs of the Temple of the Lord with complete success. He attends to the thousand and one details of the various departments personally superintending them. Nothing escapes his vigilant attention. As our author puts it, "the refectory, the sacred ornaments

the wardrobe, the garlands, the lamps, the daily worship, the claims and complaints of the various officials and servants, the repairs to the flower gardens, the groves, the pleasure grounds, the vehicles—everything came in for the minutest scrutiny and suggestions for simplification and improvement". This incomplete analysis of Ramanuja's qualities would be still more so if mention of his wonderful self-abnegation were omitted. Self-abnegation is indeed the highest spiritual stage men can conceive of. It is the hall-mark of true spiritual greatness. To change the metaphor, it is the key which admits one to the Kingdom of God. Ramanuja disobeys the instructions of his spiritual director and hastens to impart the teachings he had received to all whom he could find. When the *Guru* upbraids him and tells him that perdition is the punishment for his wilful disobedience he replies: "No one who has taken refuge in you would ever bestow a thought on what became of his unworthy self. What you taught me I imparted to these Vaishnavas, who will in turn hand it down to posterity. They are your disciples and in consequence free for ever from the bonds of material existence." Provided others are saved, he cares nothing for himself. We feel ourselves here in the presence of a personality where words are valueless and silent adoration is the only rational attitude.

We have already made mention of the fact that the philosophy of Ramanuja can be traced to very early times, and have given the main points in the doctrines of the Vasudevik School. As Professor Thibaut remarks, Ramanuja's teachings are not the outcome of his individual views merely, but rest on an old and weighty tradition. Ramanuja expressly says in his Sri Bhashya that he follows the authority of Purvacharyas, those who were successively engaged in handing down the true interpretation of the Vedanta and the meaning of the sutras. Ramanuja mentions among these Tanka, Dramida, Guhadeva, Kapardin Bharuki etc. The writer, quotations from whom frequently occur in Ramanuja's works is Dramidacharya. Dramidacharya, as one might expect from the name, belonged to the Tamil country. Ramanuja's teachings are mainly systematisation of the old doctrines which have been handed through a long period. What exactly is the individual contribution of Ramanuja to this body of doctrines has yet to be determined. Meanwhile the notion that Ramanuja's philosophy is an innovation made under extraneous influence, or that it is a mere attempt to answer rival doctrines which preceded it in point of time, has to be given up. Ramanuja's philosophy was, of course, based on the scriptures. What according to Ramanuja were the true teachings of the Upanishads? We shall give the main points of his answer, noting where he differs from the Advaitic interpretation of Sankara. According to Ramanuja the Upanishads teach that there exists only one all-embracing Being. He is called the Brahman, the Highest Self or the Lord. While Sankara holds that the Brahman is absolutely devoid of qualities or attributes, Ramanuja maintains the contrary view, and says that It possesses all imaginable auspicious qualities. While Sankara considers that the highest being is thought itself and that thought cannot be regarded as its attribute, Ramanuja holds that the Highest Being is not thought, but thought is its main quality. The Lord is also all-powerful, all pervading and all merciful. His nature is antagonistic to all evil. Sankara maintains that the non-qualified, homogeneous Brahman is the only reality; plurality is the product of Maya. According to Ramanuja, on the other hand, the Brahman comprises within itself elements of plurality, which are real and not illusory. Matter in its various forms and individual souls are real consti-

(*Continued on page 6.*)

# The Rationalist

## H. H. SRI ASOORI JEER SWAMI

III

In the delightful volume on Indian medicine published by the late H. H. The Thakore Saheb of Gondal in 1896, he quotes the Greek historian, Arrian, and Nearchus, to the effect that Alexander found his own Greek physicians unable to cure the snake-bites common in the Punjab, and sought the aid of Indian physicians whose successes won his admiration. His Highness adds, "In the face of the fact that European Toxicologists are still in search for a specific for snake poison, the Indian physicians of 2200 years ago might well be proud of their skill." All that knowledge is comprised in Kaashyapasamhita.

Utsava Sangraha, Aniruddha Samhita, and Vishnutantra are other Pancharatra manuscripts which H. H. The Swamy took elaborate pains to prepare for the press.

His indomitable spirit and the venturesomeness of his literary quest are exemplified by two other publications, Anangaharsha's 1000 year-old "Thaapasa-vatsaraja Nataka," and Maharaja Bhojaraja's "Shringara-Prakasha."

No manuscript of the former was known in India. Sri Swamy got a clue that a copy existed in a library in Berlin. He thereupon addressed Dr. Otto Schrader, formerly of Adyar, then at Bonn, Germany, and through his help procured a photographed copy of it, and enriched Indian literature by its publication.

As to Shringara Prakasha he got fragments of the manuscript from Malabar, and seeing that the Madras Manuscript authorities were unhelpful he got that Government to order that manuscripts be made available to scholars on request, and after careful editing brought out 3 chapters as a sample.

Both Indian and foreign scholars rejoiced over these two literary finds. Vice Chancellor Dr. Ganganatha Jha of Allahabad addressed the following verses to Shri Swami.

श्रीमत्तापस वत्सराज चरितं नाट्यप्रबन्धोद्भुतं
नानाभाव विभावनादि रुचिरं विद्वत्प्रमोदावहम् ।
श्रीमत्स्वामिवर प्रयत्न बलतः सुश्लोक मुद्राङ्कितं
दृष्ट्वास्वाद्य रसप्रमोद मधुरं हृष्यन्तां सेवकः ॥

and

शृङ्गारभासं नृपभोजनिर्मितं सम्मुद्रितं स्वामिवरेण्य यत्नतः ।
आस्वाद्यचांशेन समस्तबन्धसंस्वादनायोल्लसतीव मानसम् ॥

And writing a Foreword to the present complete Edition of Shringara Prakasha undertaken by me, so eminent a personage as Sachivottama, Dr. Sir C. P. Ramaswamy Iyer pays this posthumous tribute to Sri Swami:

"Shringara Prakasha is in essence an encyclopaedia of Indian thought and Indian locution. It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yatiraja Swami of Melkote for having brought the book to light."

Thus H. H. Sri Asoori Jeer Swamy was an eminent scholar and divine who brought lustre to the Mutt during his tenure of 22 years on its *gadi*, till he attained glory on 17-5-1943. It is but right that his memory should be cherished as an inspiration to his successors during long years to come.

G. R. Josyer.

## ON SANSKRIT

Delivering the Convocation address at the Bihar Sanskrit Samiti in Patna, Mr. V. T. Krishnamachari, Deputy Chairman of the Planning Commission, said that Sanskrit should grow as a living force if it was to enable Hindi to express the most advanced thoughts in the modern life of the world. He said Sanskrit had been the major cementing force in our life. Its living traditions had flowed throughout long periods of history. From time to time, new movements had arisen which enriched our culture but the basic thoughts had always been there from the earliest times.

Mr. Krishnamachari said that the central truths which lent unity to India's culture were two-fold. The first was the dignity and worth of the human Person—its sacredness—and the possibility it had of attaining perfection. The second was the conviction that there were many ways of approaching the Reality, depending on one's inner experience. In the Upanishads and elsewhere there were all kinds of opinions advanced and discussed, ranging from materialism to the highest flights of mysticism. These without trammels of limitations. The ideals of broadminded sym pathy and tolerance and catholicity of outlook embodied in our books, he said, were most essential to us at present.

Apart from the philosophical and religious writings, Mr. Krishnamachari said, India also had in Sanskrit a vast literature, epics, poetry, drama, prose, etc. which could hold its own with the best literatures of the world. This literature had in turn given rise to and enriched literatures in other languages of India. Ever since Independence, he said, there had been a desire in the country to secure for Sanskrit its rightful place in our educational system and in our cultural life. Our Constitution had assigned an especially important role to Sanskrit. He was confident that a comprehensive policy would be formulated by Government after it had received the report of the Sanskrit Commission now touring the country. The development of Sanskrit education could then take place on a systematic basis.

Mr. Krishnamachari said that the need for improving the teaching of Sanskrit had been recognised by State Governments. In the Second Five-year Plan, States had specific schemes for this purpose, such as establishment of Sanskrit universities, improvement of existing schools and pathasalas, grants-in-aid etc. The Bihar Government had, among other schemes, one for providing each district with at least one Government Sanskrit school to meet the growing demand for Sanskrit education, and to increase the number of institutions from which candidates could go into Sanskrit Colleges.

Mr. Krishnamachari said that adequate provision should be made for the study of Sanskrit in secondary schools. In universities, there should be general courses for candidates taking the language as a subsidiary subject and advanced Honours course in Sanskrit as the main subject, besides provision for post-graduate and higher research. Mr. Krishnamachari also suggested that the useful features of the traditional systems of Sanskrit education should be preserved. There were many learned men respected for their education and love of learning for their own sake. He said that our culture would suffer a great loss if an honoured place could not be found for them in our society.

(Continued from page 5.)

tuents of the nature of the Brahman. Matter and soul, Achit and chit are the body of the Lord. They are entirely dependent upon and subservient to him. He is their Antaryamin. The Lord pervades and rules all things, material and immaterial. Matter and souls are modes, prakara of the Lord, but they have an individual existence of their own which is eternal. They will never be entirely resolved into Brahman. The spiritual passages which refer to Brahman being in the beginning only one without a second, refer to the Pralaya State. Brahman in this state is not absolutely one, for it contains within itself matter and world in a germinal condition. But in the Pralaya condition which occurs at the end of each Kalpa, matter and soul are in such a subtle condition as not to allow of individual distinctions being made, and so they are not counted as something second in addition to Brahman. Matter in the pralaya state is unevolved Avyakta. Individual souls are not joined to material bodies, and their intelligence is in a state of contraction, Sankocha. Matter and soul in this condition do not possess the distinctions of name and form. When the Pralaya State comes to an end, creation takes place owing to an act of will of the Lord. According to Sankara on the other hand, it is the association of Brahman with Maya or the principle of illusion, that produces the appearance of the world with its distinct individual existences, Brahman associated with Maya is Iswara or the Lord, and under his guidance Maya modifies itself progressively into the world with its distinctions.

(To be continued.)

## TRUMAN

"During one of my first sessions in the U.S. Senate, Hamilton Lewis came over and sat down beside me. He was from Illinois and was the whip in the Senate at that time. "Don't start out with an inferiority complex," he told me. For the first six months you'll wonder how you got here—and after that you'll wonder how the rest of us got here!"

## THE TROUBLE

During the Royal tour of Australia in 1954, a long stream of people were being presented to the Duke of Edinburgh at a university function. When a young married couple were presented as "Mr. and Dr. Robinson," the Duke raised his eyebrows. Mr. Robinson explained that his wife was a doctor of philosophy and "very much more important than I."

To this the Duke replied, "Ah, yes, we have that trouble in my family, too!"

## THE MIND

When Herbert Spencer insisted that he remained a bachelor only because he was unable to find a suitable bride, friends introduced him to a woman whom they described as having not only beauty but a great mind. After spending a number of hours in her company the philosopher informed his match-making friends that while their candidate was undoubtedly beautiful, her qualification stopped their, for "instead of having a great mind, she has a small mind in constant activity!"

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# THE RATIONALIST

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## ABOUT SMOKING

Asked to explain exactly why people smoke, a psychologist said: "Tobacco is a compensation for the emotional suppression and the constant conflicts that our highly intricate and more or less unnatural mode of modern living involve. The man who blows clouds of smoke frequently symbolizes the blowing away of trouble."

Queen Victoria would certainly not have agreed with him. She hated smoking so much that if her guests wished to smoke they had to do it up the chimneys of the fireplaces in the palace bedrooms.

"Smoking out of doors in cold, frosty weather tends to crack the lips," says a doctor. "Never trail a cigarette from the upper lip; it may harm it."

Napoleon I found it impossible to smoke a pipe. When the Persian ambassador gave him a valuable one, Napoleon ordered his valet to fill and light it. But directly he had begun to smoke it, he gasped and cried: "Take it away! It's choking me!"

First Europeans to see smoking were two sailors put ashore in Cuba by Columbus in 1492. They reported that the natives carried lighted firebrands and puffed smoke through their mouths and noses, presumably to perfume themselves.

A member of the Australian House of Representatives said recently that all motorists should be barred from smoking while driving "because fumbling for matches or flicking a lighter several times could distract a driver's attention for up to twelve seconds."

Author R. L. Stevenson once declared that if his doctor told him cigarettes would be the death of him he would still puff on in the certainty that nothing could bring a more pleasant end than tobacco.

## TINIEST NEEDLE

You need a magnifying glass to see the amazingly small eye of a needle now being made in a British factory. It is a special type of surgical needle, the tiniest ever produced in this country, and comparable only with needles made by one man who lives in the Swiss Alps.

I'm told he makes a surgical needle which is the smallest in the world. Curved into a half circle, it is so tiny that its overall length is only one-sixth of an inch.

Needles are constantly making news. One mystery about them which is never solved and never likely to be, is what happens to all the thousands of millions of sewing needles, surgical needles, gramophone needles and other kinds of needles that are produced every year.

This baffles even the most experienced men in the trade. For instance, one British factory alone has a *weekly* output of 32,000,000 hand sewing needles.


## UNIVERSITY SENATE ELECTIONS

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## DEVELOPMENT PLANS

Sri K. Seshagiri Rao, M.A. B.L., I.A.S, Divisional Commissioner, Mysore, gave a few details about the reorganisation of Road Transport in Mysore, other than the Govt. Road Transport, at his first Press Conference held last week.

The Deputy Commissioner was the Chairman of the Regional Transport Authority in the old Mysore State. But, as the government wanted to have whole-time officers to look after the Road Transport machinery, the Mysore Division comprising of Mysore, Mandya, Hassan, Chickmagalore and Shimoga Districts will have a Regional Transport Officer from the 1st April 1957. Sri T.H. Rama Rao, the newly appointed R.T.O. gave some details about the constitution of the Regional Committee which consisted of the Divisional Commissioner as Chairman and the D.I.G. of Police, Superintending Engineer, Cauvery Circle, and R.T.O. as official members and Sri T. Venkataramanayya, B. Chikkanna, C. V. Dhruva, and Kadappa as non-official members. All the vehicle owners in the Division were required to re-register their cars with the distinguishing marks MYR ... etc.

The Divisional Commissioner stated that the Government would help the cashewnut curing factories to work throughout the year. According to him there were 8 irrigation projects in the Division, estimated to cost 3 crores. Out of them, the Nugu and the Tunga projects were practically completed. Out of an estimated 21000 acres under the Tunga project, about 10,000 acres were already under cultivation and out of an estimated 21000 acres under the Nugu project, only 5000 acres had been brought under cultivation.

During the last 5 months, the Government had sanctioned Rs. 2,40,000 to sink wells, Rs. 46000 for Rural health and sanitation and Rs. 2,55,000 for the welfare of scheduled tribes and Rs. 90000 for town improvement.

There were 19 N.E.S. blocks in the Mysore Division. Of 8 community development blocks, 2 community project blocks and 1 project, in the Division, the South Kanara had 2 community development blocks and 8 N.E.S. blocks where as the Coorg had 2 community project blocks and 1 N.E.S. block.

Sri D. R. Chennarudriah, Deputy Commissioner gave some details about Rural Industrialisation Scheme. During the last three years, a share capital of Rs. 2,40,000 had been collected. the government had given a subvention of Rs. 50,000 per year. There were 1800 shareholders and 974 persons were granted loans for various rural industries, dairy-farming being the principal industry. The rules governing the surety loans had been liberalised and the personal security loans were restricted to a maximum of Rs. 500 per individual.

## SHAW OR SHAWM

George Bernard Shaw, world-famous playwright, always had the last word—well nearly always.

The fiery, red-bearded Irishman once received a letter on which his name was misspelt. "Look at this!" Shaw snapped to his wife, "this fellow can't even spell the name of the greatest man in the world." The letter was addressed to George Bernard Shawm.

"Shawm," growled G. B. S., "there is no such word!" His wife, a very forbearing woman, silently handed him a dictionary, pointing out "Shawm .... an old fashioned wind instrument long since passed out of common use."

# A Social Function.

The Mandayam Community in Mysore met in a delightful social gathering on the 24th last, in connection with the anniversary celebrations of H. H. Sri Asoori Yatiraja Jeer Swami in the "Rationalist Building," 100 Feet Road, Mysore.

There was a large gathering of ladies and gentlemen, prominent among whom were Sris Vidwan E. S. Varadacharyar, Jyotisharatnam Karur Sheshacharyar, Jyotisharatnam T. V. Narasimhacharyar, R. A. Sampathkumarachar, M. A. Narasimhachar, Professor M. T. Ramaswamiengar, M. A. Sriram, M.SC, S. Narasimhachar, M.A. M. A. Tirunarayanan B.SC., B.E. M. A. Krishnaswamy Iyengar, Mr. and Mrs. G. R. Josyer, Mr. & Mrs. Asoori Sampathkumaran, Mr. & Mrs. Asoori Srinivasiengar, Mr. and Mrs. G. S. Josyer, Mr. & Mrs. M. V. Narasimhachar, Mr. & Mrs. M. P. Srinivasiengar, Mrs. M. D. Narasimhiengar, Mrs. M. N. Narasimhiengar, Mrs. M. Doreswamiengar, Smts. M. G Shingamma, Dhati Shingamma, M. A. Tiruvengadamma, M. A. Janakamma, M. A. Vedavalli B A. HONS., B.ED., M. A. Rajalakshmi B.A. HONS, M. A. Vedavalli, Vidushi, M. A. Rajalakshmi, Vidushi, and G. Pushpavalli, Vidushi.

There was a recitation competition in "Mukundamala" and "Tiruppavai", among the juveniles, which was much appreciated; and after invocation by Sm. M. K. Saraswathi and G. Shridevi, Sri G. R. Josyer, M.A., F.R.E.S. welcomed the gathering in the following terms:

ಮಹಿಳೆಯರೆ, ಮಹನೀಯರ್‌ಗಳೆ,

ಇನ್ನಿಯದಿನಂ ಶ್ರೀವೈಷ್ಣವ ಸಮುದಾಯತ್ತುಕ್ಕುಂ, ಮಂಡಯಂ ಸಮುದಾಯತ್ತುಕ್ಕುಂ ಸುದಿನಂ. ಮಂಡಯಂ ಮಹಾಜನಂಗಳ್ ಇಪ್ಪದಿ ಶೀರುವದು ಅಪರೂಪಂ. ಮಂಡಯಂ ಕಾಂಫರೆನ್ಸ್ ನಡೆನ್ದು ೨೫ ವರ್ಷಂಗಳಾಯಿವಿಟ್ಟದು. ಕಲ್ಯಾಣಂಗಳ್ ನಡೆವದುಂ ಕಲ್ಯಾಣಂಗಳುಕ್ಕು ಎಲ್ಲೋರೆಯುಂ ಕೂಪ್ಪಿಡುವದುಂ ಇಪ್ಪಾಲ್ ಬಹು ವಿರಳಂ.

ಮೂ ಮಂಡಯಂ ಸಮುದಾಯಂ ಮೈಸೂರ್, ಮಂಡಯಂ, ಬೆಂಗಳೂರ್, ಮದ್ರಾಸ್ ಇನ್ನ ನಾಲ್ಕೈಂದು ಊರುಗಳಿಲ್ ಇರುನ್ನೆದು. ಇಪ್ಪೊಳುದು ಅನೇಕುಮಿಮಾಜಲಂ ೧೦೬ ಇಡಂಗಳಿಲ್ ಚಿದರಿ ಸಮುದಾಯತ್ತಿಲ್ ಐಕ್ಯತೆಯೆ ಅದೃಶ್ಯಮಾಹಿಕ್ಕೊಂಡಿರುಕ್ಕಿರದು. ಅಯಿರಂ ವರ್ಷಂಗಳಿರುನ್ದು ಉಡ್ಡೈಯವರ್ ಕಾಲತ್ತಿಲಿರುನ್ದು ವಳೆನ್ದವನ್ನ ಸಮುದಾಯಂ ಇಪ್ಪದಿ ನಂ ನಾಳಿಲ್ ಅದೃಶ್ಯಮಾಹಕ್ಕೂಡಾದೆನ್ರು ಪಲರ್ ಚಿಂತಿತ್ತುಕ್ಕೊಂಡಿರುಕ್ಕಿರಾರ್.

ಪ್ರಕೃತಂ ಶ್ರೀಮತ್ಪರಮಹಂಸೇತ್ಯಾದಿ ಅಸೂರಿ ಯತಿರಾಜ ಜೀಯರ್ ಸ್ವಾಮಿಗಳುಡೈಯ ತಿರುನಕ್ಷತ್ರತ್ತೈ ಇನ್ರೂರಿಲುಂ ಸಂಭ್ರಮಮಾಹ ನಡತ್ತವೇಣುಮೆನ್ರು ಸ್ವಾಮಿಗಳುಡೈಯ ಪೂರ್ವಾಶ್ರಮ ಕುಮಾರರ್‌ಗಳ್ ಶ್ರೀ ಅಸೂರಿ ಸಂಪತ್ಕುಮಾರಾಚಾರ್ಯರುಂ ಅಸೂರಿ ಶ್ರೀನಿವಾಸೈಯ್ಯಂಗಾರ್ಯರುಂ ಸಂಕಲ್ಪಿತ್ತು, ಅವರ್ಕ್ಕುಂ ಉಂಗವಾಹ ಒರು ಮಹಾಜನಂಗಳೈ ಗೋಷ್ಠಿಯೈ ಏರ್ಪಡುತ್ತವೇಣುಮೆನ್ರು ಶ್ರೀ ಸಂಪತ್ಕುಮಾರರ್ ಎನ್ನೈ ಕೇಟ್ಟಿತ್ತಾರ್. ಅದರ್ಕುಂ ಫಲಮಾಹ ಇನ್ನಿಯದಿನಂ ನಾಮ್ ಇಂಗೆ ಶೇರ್ನ್ದಿರುಕ್ಕಿರೋಂ.

ಇನ್ನ ಗೋಷ್ಠಿಕ್ಕಿ ಜ್ಞಾನವೈದ್ದರುಂ ವಯೋವೃದ್ಧರುಂ ಶ್ರೀವೈಷ್ಣವ ಸಮುದಾಯತುಕ್ಕುಳ್ ಗೌರವ್ಯರುಂ ಆಯ್ ಎಳುನ್ದರುಳ್ ಇರುಕ್ಕುಂ ಶ್ರೀ. ಉ. ಮಹಾವಿದ್ವಾ ಜ್ಯೋತಿಷರತ್ನಂ ಧರ್ಮಾಧಿಕಾರಿ ಕರೂರ್ ಶೇಷಾಚಾರ್ಯಸ್ವಾಮಿ ಅಧ್ಯಕ್ಷತೈವಹಿಕ್ಕವೇಣುಮೆನ್ರು ಪ್ರಾರ್ಥಿಕ್ಕಿರೇ. ಅಪ್ಪಡಿಯೇ ಮದ್ರಾಸ್. ವೈಲಾಪುರ್ ಸಂಸ್ಕೃತ ಕಾಲೇಜಿಲಿರುನ್ದು ಶಿರೋಮಣಿ, ಪ್ರವೀಣ ಮುನ್ನಾನ ಪ್ರಶಸ್ತಿಹಳೈ ಪೆತ್ತು ಇನ್ರೂರ್ ಮಹಾ ಪಾಠಶಾಲೆಯಿಲ್ ಅಧ್ಯಾಪಕರಾಯುಂ ಶ್ರೀ ಆಂಡಾಳ್ ಮಂದಿರಂ ಮಲ್ಲೇಶ್ವರಂ ಮುನ್ನಾನ ಇಡಂಗಳಿಲ್ ಕಾಲಕ್ಷೇಪಂಗಳೈ ಸಾದಿತ್ತುಕ್ಕೊಂಡು ಜನಂಗಳ್ ಅದರಾಶಿಶಯುಂಗಳುಕ್ಕು ಪಾತ್ರರಾಯ್ ಪ್ರಾತಸ್ಮರ್ಯನೈಪ್ಪೋಲ್ ವಳಂಗಿಕ್ಕೊಂಡಿರುಕ್ಕುಂ, ಶ್ರೀ ಉ ವಿದ್ವಾ ಇ. ಎಸ್. ವರದಾಚಾರ್ಯರ್‌ಸ್ವಾಮಿ ಉಪಾಧ್ಯಕ್ಷಸ್ಥಾನತ್ತೈ ಅಲಂಕರಿಕ್ಕವೇಣುಮೆನ್ರು ಪ್ರಾರ್ಥಿಕ್ಕಿರೇ. ಶ್ರೀ ವರದಾಚಾರ್‌ಸ್ವಾಮಿಗಳ್ ಇಪ್ಪಾಲ್ ಮದ್ರಾಸಿಲ್ ಒರು ಉನ್ನತ್ತರಾನ ಆದ್ವೈತಿಗಳಿಲ್, ಮಹಾಮಹೋಪಾಧ್ಯಾಯ ಅನಂತಕೃಷ್ಣಶಾಸ್ತ್ರಿ ಶ್ರೀ ರಾಮಾನುಜರ್ ದೇಶಿಕರ್‌ಗಳೈ ಆಲಗಳೆತ್ತು ಶ್ರೀವೈಷ್ಣವ ದೂಷಣಗ್ರಂಥತ್ತೈ ವೆಳಿಯಿಟ್ಟಿರುಕ್ಕ, ಅದೈ ಖಂಡಿತ್ತು ಸಂಸ್ಕೃತತ್ತಿಲ್ ೮೦೦ ಪೇಜ್ ಉದ್ಗ್ರಂಥಂ ವೆಳಿಯಿಡ ಆರಂಭಿತ್ತಿರುಕ್ಕಿರಾರ್. ಇಪ್ಪಡಿ ಅವರ್ ಶ್ರೀವೈಷ್ಣವಸಿದ್ಧಾಂತೋದ್ಧಾರರ್‌ರೆನ್ಗಿರ ಕೀರ್ತಿಕ್ಕೆ ಅರ್ಹರಾಯಿರುಕ್ಕಿರಾರ್.

Then Sm. G. Sridevi, one of the winners in the Essay Competition on the life of "Sri Ramanuja", read the account of the Great Reformer. Then Sri M. A. Tirunarayanan B SC., B.E., read the account of the life of H. H. Sri Asoori Yathiraja Jeer Swami contributed by Sri G. R. Josyer to the Souvenir got up by the disciples of the Mutt at Madras.

This was followed by veena and vocal music by Srimatis G. Rajalakshmi and G. Pushpavalli, Sm. M. A. Leela, and Sm. M. N. Yeggamma and M. A. Vedavalli.

Then valuable prizes were distributed by the learned Chairman, to Asoori Ramanujan, G. Shridevi, and M. C. Anandavalli, winners in the Essay Competition, and to the following winners in the Recitation Competition, G. Shridevi, M. K. Saraswati, Janaki, M. K. Jayashri, M. A. Ranganayaki, Anandavalli. Srirangaayaki, M. D Pushpa, M. A. Padma, A. Kamala, M. A. Jayashri, G. Ratnaprabha, Kanakavalli, Andal, and M. G. T. Bhagavan, M. S. Sampathkumar, Venkatesha, and T. K. Geethanatha.

Vidwan E. S. Varadachar Swami then delivered a learned and eloquent discourse in Tamil on the teachings of Sreevaishnavism in the light of the Stotras and Prabandhas.

Then the Chairman, aged and learned Sri Mahavidwan, Dharmadhikari, Jyotisharatnam Karur Sheshacharyar Swami made the following felicitous and benedictory remarks in Sanskrit Verse:

శ్రీమతేనమ:. శ్రీ సమ్పత్కుమారవరబ్రహ్మణే నమ:.

శ్రీ యదుగిరి యతిరాజసమ్పత్కుమార రామానుజముని జన్మశత మహోత్సవ జృంభితాయాం

దుర్ముఖవత్సర ఫాల్గున కృష్ణ నవమ్యాం రవివారే 24–3–1957 సమవేతాయాం విద్వన్మహా

సభాయాం వరిష్ఠశేషమభినన్దన కద్యమాలా

సురా సుర శిరస్తటోజ్జ్వలమునారనానామణివ్రీడేద్ధ మకుటచ్ఛవిచ్ఛురిత దివ్యపాదామ్బుజ:।

పదాశ్రిత విరాజితాం యదుగిరీరధీశ:పర:ప్రభు: ప్రథనవాక్తకేర్నయన మిన్దిరావల్లభ:॥ ౧॥

కృష్ణైతుజ్జ్వలమే యదుపతీతిధృతో వపుష్మన్నిజస్వీకృపాపూరం నిశ్చలహేమవర్ణకమలా విద్యుల్లతాభాసుర:।

కారుణ్యామృత వర్షణేఽప్యవిరతాకాన్క్షం కదాప్యమ్బుద: కోపిప్యేష్వివలేలసన్భవదవ ప్లోషం ధునాత్వీక్షణా॥

నవజలధరనీలం సాధుస్తోత్రాలోలం మునిజననుతశీలం దేవబృన్దానుకూలమ్।

సురుచిరవనమాలం నిస్తులామేయలీలం కలయత యదుబాలం మానసేపీతచేలమ్॥ 3॥

యోభావ్యం ప్రణినాయ పర్వవిదుషామాహ్లాదకంనిస్తులం పర్వామ్నాయ హితం విభేద విశదా స్తుల్యంచ

బోధావహమ్।

వ్యాసోక్తాఖిల సూత్రసఙ్గతతమం ముక్తిప్రదందాంతాం పోతయంతో నీ మణీర్మదీయ హృదయే రామానుజార్యో

గురు:॥ ౪॥

సమ్పత్కుమార యతిరాజయదుత్తమా భృద్రామానుజోద్భవ భరమ్య మహోజ్జృంభితా।

స్పర్ధాసుగీతి బహుమానన పంయుశేయం బాభాతి కస్తితసభా ముదమాదధానా॥ ౫॥

శ్రీభోజవనిపాల నిర్మితరసన్మేరానవద్యస్తుతేష్టత్రింశత్పర్వధిత పరికాశరుచిరశ్మశ్రుధారానామాదిమ:।

గ్రన్థస్సమ్యగశోధి పంయుమివరేణాసౌ ప్రకాశాభిధ: సోహోద్యాతమయం విరాజతు తరామార్కేన్దుతారంభువి॥ ౬॥

శ్రీసమ్పత్కుమాను రామానుజయతి నృపతేర్వేదుషీ తన్త్రిజాలే సాలజ్కారేవిశ్వవచసిచ కటుతా సౌహృదం

చాళలేపు

పాశ్చాత్యం పస్మిన్ కృష్ణగవతీమహితే చేతిభక్తిః ప్రకామం సమ్మానం తవ్వకేతే స్మృతిపరణిగతాస్సద్గురూణాం
శ్లాఘనీయాం ॥ ౭ ॥

మహిశూరపురక కవిపు పీఠాలంకారహీరమణీదేవః ।
విద్వాణాం వ్యక్తానీవభివన్దవ హవ్యమ లికాం ప్యట్టః ॥ ౮ ॥

ఇత్థమభివన్దనం :—మహారు శేషాచార్య, మహావిద్వాన్, జ్యోతివరత్నమ్, పంస్థాన ధర్మాధికారీ, జ్యోస్న జ్యోతిశ్శాస్త్ర పరిధానోపాధ్యాయుడు, విద్వాణవర్యా.

Then Mangalarathy was offered to the portraits of Sri Ramanujacharya and Sri Asoor Jeer Swamy, and *prasadams* were distributed to the assembled guests. In conclusion Sri Asoori Srinivasiengar thanked the Chairman and Vice-Chairman, the Judges of the competitions, for their kind co-operation, and Sri G. R. Josyer for organising the function so successfully.

## CULTURAL SCHOLARSHIPS FOR ARTISTS

Press Note from The Director of Literary and Cultural Development, Mysore State.

The Government of India have decided to award some more scholarships this year under the scheme of scholarships to young artists or workers in different cultural fields. Thirty-one candidates were selected for the third batch, and the Ministry of Education has now invited applications for the fourth. The number of scholarships to be awarded will be determined at the time of selection. The scheme, however, provides that the number should be such that at no time there are more than 100 scholarship holders under training.

The object of the scheme is to encourage young artists and to utilise their talents for development of arts and promotion of cultural activities in the country. The scheme was first instituted by the Government of India in 1953 for the award of scholarships to young artists who had already received their basic training and shown outstanding promise in different fields of cultural activity excluding literature, such as fine arts (drawing painting and sculpture), music, dance, drama and films.

The scholarships are open to Indian nationals of not less than 18 years and not more than 35 years on April 15, 1957, with sufficient general education and of outstanding promise in their chosen field. The selection will be made by the Ministry of Education with the help of a committee. After selection, scholars will be required to work in the country in a recognized institution or under an approved expert in the field to be indicated by the scholar and approved by the Government of India.

Each scholarship will be of the value of Rs. 250/-p.m. and will normally be tenable for two years though, in exceptional cases the period may be extended by one year.

Application forms can be obtained from and submitted to the Ministry of Education (Scholarships Division, S-6 Section), Government of India, New Delhi. The last date for receipt of applications is April 15, 1957.

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## AND THE
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THE NEAREST AGENT.

## INDIA'S HERITAGE

Mr. Ellsworth Bunker, United States Ambassador to India, delivering his address at a Public Meeting under the auspices of the Council of Public Affairs, observed:

"I am very happy to have this opportunity of coming to South India for I have heard and read much of your great cultural background and historic past.

Yours is a culture which was millennia old before the discovery of America: a culture which has given much to the world in art, in literature, in thought and philosophy. It would be tempting to speak to you about that today but it was suggested to me that it might be of current interest if I should talk a little about our mutual concern with economic development and the promise it holds for the future.

I have been impressed by the great adventure on which your country has embarked, reaching out, as it does, into every aspect of your national life, economic, social and political—the determination to provide a better life for all your people.

We Americans are accused by some of our critics of being in too much of a hurry—and perhaps we are. But since I have been in India, I have found that Indians are in a hurry too—a hurry to modernize and industrialize, to raise standards of living, to develop your village communities, to spread education and health services, to build a feeling of greater social justice—particularly here in South India where the population is relatively denser and where, in the past, there has been less industrialization.

But in your zeal to get on with the job I hope you won't forget other things that are a part of your great heritage. When your distinguished Prime Minister was in Washington last December in speaking once about the village development program he remarked that in spite of the many changes coming about in their communities the villagers had not forgotten how to laugh, and to dance and to sing—and this is important too.

Your Five Year Plans which form the Charter of your economic development program are undertakings of great scope and magnitude, developed with imagination and courage, and are being pursued with industry and enthusiasm. The people of the United States are watching with sympathy and hope India's efforts to prove to Asia and to the rest of the world that an economically underdeveloped country can modernize rapidly under democratic institutions and by democratic methods. We want you to succeed for your sake, for our sake, and for the sake of all the peoples of the world. Without economic freedom, political freedom is bound to perish."

## THE TINIEST NEEDLE

You need a magnifying glass to see the amazingly small eye of a needle now being made in a British factory. It is a special type of surgical needle, the tiniest ever produced in this country, and comparable only with needles made by one man who lives in the Swiss Alps.

I'm told he makes a surgical needle which is the smallest in the world. Curved into a half circle, it is so tiny that its overall length is only one-sixth of an inch.

Needles are constantly making news. One mystery about them which is never solved and never likely to be, is what happens to all the thousands of millions of sewing needles, surgical needles, gramophone needles and other kinds of needles that are produced every year.

This baffles even the most experienced men in the trade. For instance, one British factory alone has a *weekly* output of 32,000,000 hand sewing needles.

## THE LATEST NOVELTY

An electric machine which he claims can start a stopped heart beating without the surgeon having to open the chest to massage the heart by hand has been invented by an Australian doctor. It has been installed at St. Vincent's Hospital, Sydney, for emergency.

This wonderful machine is about the size of a car battery and is fitted with a control panel similar to that on a radio set. An insulated lead with ends like those of a stethoscope is placed on the patient's chest and the current switched on to start his heart working again.

It has been demonstrated that the machine can be regulated to alter the heart rate and keep it beating for hours or days until it starts to work on its own accord.

This invention follows the perfecting early this year by doctors at the Louisana State University of an artificial heart for use during heart operations. So far it has been used only on dogs, but it is likely to be tried on human patients soon.

## PROBLEM FOR JUDGES

The judicial authorities of the town of Pasto, in the South American republic of Colombia, were set a problem recently when a peasant woman, Josefina Martinez Fernandez, formerly entered a civil suit against the Devil for breach of contract. Josefina told the court that because of her husband's bad behaviour she had repeatedly implored the Devil to come and take him away, but as he had failed to turn up she was denouncing him to the authorities so that he could be 'detained and punished."

## CURIOUS EVIDENCE

Without doubt the oddest piece of evidence produced in a court of law in recent years was the starched cuff of a fifty-year-old shirt which was shown to a judge in the Supreme Court of San Francisco—and accepted as legal evidence.

It was necessary for a woman to prove her age, but all records of her birth had been destroyed in the San Francisco earthquake and fire of 1906. The woman had, for 50 years, treasured her late father's starched shirt cuff on which he had written a note in ink to one of his sisters announcing his daughter's birth.

## FORGETFUL PEOPLE

People are notoriously forgetful, but we wonder who was so forgetful as to leave four immense C-46 transport aircraft on Lunghwa airfield in China?

The Chinese Government advertised in Shanghai newspapers: "Unclaimed: Four C-46 transport aircraft, abandoned on Lunghwa airfield four weeks ago. Owners are requested kindly to remove same forthwith or suffer consequences most disastrous."

* * *

He who is not grateful for the good things he has would not be happy with what he wishes he had.


ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

Life of Saint Anantarya.

in English and Hindi, 1—0—0.

# The Rationalist

## SREEVYSHNAVISM

(by late C. R. Srinivasiengar, Madras.)

(Continued from a last issue).

The question has been raised whether Ramanuja or Sankara represents the true teaching of the Upanishads, the Sutras and the Bhagavath Githa. If we take the testimony of European scholars who, being in the position of outsiders so to speak can take a more impartial view of the matter than Hindu Pandits who belong to the schools of Ramanuja or Sankara we find that many even of those who are inclined to agree that Sankara's system is more in harmony with the teachings of the Upanishads are of the opinion that he is not completely successful in his attempt to effect the reconciliation. They regard the teachings of the Upanishads as many voiced. Sankara's interpretation of some of the Upanishadic texts is forced and his view that the Upanishads teach that there is a higher and lower Brahman is regarded as erroneous. As Professor Thibaut says "Knowledge is in the Upanishads frequently opposed to Avidya by which latter term we have to understand ignorance as to Brahman, absence of philosophical knowledge and again in several places we have to find the knowledge of the sacrificial part of the Veda with supplementary disciplines contrasted as inferior to the knowledge of the self, to which latter distinction the Mundaka Upanishad applies the terms Apara and Para Vidya. But a formal recognition of the essential difference of Brahman being viewed, on the one hand as possessing distinctive attributes and on the other hand, as devoid of all such attributes, is not to be met with anywhere. Brahman is indeed sometimes described as Saguna and sometimes as Nirguna (to use later terms) but it is nowhere said that it rests on a distinction of different kinds of knowledge leading to altogether different results. The knowledge of Brahman is one, from whatever aspect it is viewed. Hence the circumstance that in the same Vidyas, it is spoken of as Saguna and Nirguna. When the mind of the writer dwells on the fact that Brahman is that from which all this world originates and in which it rests, he naturally applies to it distinctive attributes pointed at its relation to the world, Brahman is then called the Self and the life of all, the inward ruler, the omniscient Lord and so on. When on the other hand, the author follows out the idea that the Brahman may be viewed in itself as the mysterious reality of which the whole expance of the world is only an outward manifestation then it strikes him that no idea or term derived from sensible experience can rightly be applied to it, that nothing more may be predicated of it but that it is neither this nor that. But these are only two aspects of the cognition of one and the same entity. By the skilful alteration of the terms Saguna and Nirguna Brahman, Sankara seeks to harmonise his system with the teaching of the Upanishads. There are other features in Sankara's system which it is difficult to reconcile with the Upanishads, which our limit forbids us to touch upon here. The difficulty of reconciling the Advaita doctrine with the test of the sutras and the Bhagavat Gita is far greater. Greater stress is laid in an explicit manner on the personal character of the Brahman in Badarayana's Sutras. As regards the Bhagavat Gita, the fact that it makes a very close approach to the teachings of the Bhagavatas, and consequently to the system of Ramanuja is patent.

There is another way of approaching the question of the validity and value of a body of philosophical and religious teaching like that of Ramanuja besides that of seeking to reconcile it with the Scriptures or testing it by independent abstract speculation. We may, or rather we ought to, ask the question whether it satisfies the needs of our common human nature, whether it helps man to walk with firmness, courage and joy in his pilgrimage through our transitory life. It is being more and more recognised by recent philosophical thinkers in the West that philosophies are made for men and not man for philosophies. Many of the world's great philosophers have, in spite of their great power, failed and built up mere arid, abstract systems, veritable castles in the air, because they neglected to take into account all the sides of our complex nature. Philosophies and religions which do not harmonise with the need of our complex nature and satisfy the longings of the human heart should be reeled out of court. The matter, however, is happily not in our hands. There is a struggle for existence among philosophical and religious theories as well as among organic beings. The fittest survive. Judged by this test the religious philosophy of Ramanuja comes out triumphant. The emphasis it lays on the personal nature of God, His holiness, love and pity for all created beings, the way it points out of attaining salvation by means of prapatti or self surrender to His will. which is open to all, its sweeping away of all artificial distinctions of caste, race and status, its care for the lowly and the humble these fit in with our nature as no other religious and philosophical system does. Herein lies the secret of its strength. It has prevailed because it is true, for, as the Upanishads proclaim truth conquers, not falsehood. From very early times Vaishnavism has been the religion of the People of India a fact to which testimony was borne by a distinguished savant at the recent meeting of the Congress of religions. Of this Religion Ramanuja was the greatest expositor, the symbol of its culmination and triumph.

## WINKING BUSINESS

Involuntary winking, or blinking, is as universal as ever. Ever tried to see how long you could go without winking? You'll find it very difficult to carry on for more than a minute or two, and very uncomfortable.

Yet Miss Maryan Curtis, a lovely U.S. brunette, won a bet of nearly £200 for—as the judges put it—"maintaining a fixed stare for twenty-four hours without moving an eyelid."

To scientists a wink is an operation of the eye which requires one-fifth of a second and occurs twenty-five times a minute. Therefore if you drive at an average of 20 m.p.h. for five hours, you will drive eight and a third miles with your eyes shut!

This winking business, you see, is necessary. It's Nature's way of keeping your eye-balls clean, moist and comfortable.

Some people wink more often than others. A nervous person winks most. It is calculated that his eye-lids travel about 25,000 inches a day. Women tend to blink less than men.

It's considered wicked to wink deliberately in Falco, Alabama. If a woman's rapid blinking is mistaken for saucy winking, she can—under a local by-law—be arrested and fined.

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**Rs. 6—0—0 each.**

**The Manager,**
**"Rationalist", Mysore.**

## A REFUTATION

Sri Kadidal Manjappa, Minister for Education, Government of Mysore, States in a Press Note:

ಹುಬ್ಬಳ್ಳಿಯಿಂದ ಪ್ರಕಟವಾಗುವ "ಪ್ರಪಂಚ" ವಾರ ಪತ್ರಿಕೆಯ ಸಂಪಾದಕರು ಕೆಲವು ತಿಂಗಳುಗಳಿಂದ ನನ್ನ ಮೇಲೆ ಅನಾವಶ್ಯಕವಾಗಿ ಆರೋಪಣೆಮಾಡಲು ಆರಂಭಿಸಿದ್ದಾರೆ. ಅವರ ಪತ್ರಿಕೆಯ ಒಂದು ಸಂಚಿಕೆಯಲ್ಲಿ ನನ್ನ ಅನ್ಯಪ್ರತಿಯಲ್ಲಿ ನಡೆದ ಒಂದು ಶಾಲಾ ವಾರ್ಷಿಕೋತ್ಸವದಲ್ಲಿ ವಿದ್ಯಾ ಇಲಾಖೆಯ ಮುಖ್ಯಾಧಿಕಾರಿಗಳು ಮಾತನಾಡಿದುದು ಸಂಪ್ರದಾಯಕ್ಕೆ ವಿರುದ್ಧವಾದುದು ಎಂದು ಟೀಕಿಸಿದರು. ಇನ್ನೊಂದು ಸಂಚಿಕೆಯಲ್ಲಿ ನಾನು ನನ್ನ ಚುನಾವಣಾ ಕ್ಷೇತ್ರವನ್ನು ಬದಲಾಯಿಸಿ ಬೇರೊಂದು ಚುನಾವಣಾ ಕ್ಷೇತ್ರದಿಂದ ಆರಿಸಿ ಬಂದೆನೆಂಬುದಾಗಿಯೂ, ಆದರ ಪರಿಣಾಮವಾಗಿ ಮಹಿಳೆಯೊಬ್ಬರಿಗೆ ಅನ್ಯಾಯವಾಗಿದೆಯೆಂದೂ ಆಪಾದನೆ ಮಾಡಿದರು. ತಾರೀಖು ೨೫-೩-೫೭ರ ಸಂಚಿಕೆಯಲ್ಲಿ ವಿದ್ಯಾಮಂತ್ರಿಯಾದ ನಾನು ೨೦-೩-೫೭ ರಂದು ಬೆಂಗಳೂರಿನಲ್ಲಿದ್ದು, ಅಂದು ನಡೆದ ಮಹಾಚುನಾವಣೆಯಲ್ಲಿ ಮತದಾನ ಮಾಡಿಲ್ಲವೆಂದೂ, ನನ್ನ ಕುಟುಂಬದವರು ಕೂಡ ಮತದಾನ ಮಾಡಲಿಲ್ಲವಾಗಿಯೂ, ೫ ಗಂಟೆ ೫ ನಿಮಿಷವಾದಮೇಲೆ ನಾನು ಮತಪೆಟ್ಟಿಗೆ ಹೋಗಿ ಮತನೀಡದೆ ವಾಪಸುಬಂದೆನೆಂದೂ, ಮಂತ್ರಿಗಳಾದವರೇ ಮತದಾನವಾತಾವರಣದ ಹೆಕ್ಕನ್ನು ಚಲಾಯಿಸದೆ ಹೋದುದು ಅಕ್ಷಮ್ಯ ಕರ್ತವ್ಯಲೋಪವೆಂದೂ ಆರೋಪಿಸಿದ್ದಾರೆ. ನಾನು ಈ ಸಂಪಾದಕರಿಗೆ ಒಂದು ಕಾಗದವನ್ನು ಬರೆದು ಅವರು ಪ್ರಕಟಿಸಿದ್ದ ಅಂಶಗಳು ಸತ್ಯಕ್ಕೆ ದೂರವಾಗಿವೆಯೆಂದೂ, ಹೀಗೆಯೇ ಅಸತ್ಯಪ್ರಕಟಣೆಗಳನ್ನು ಮುಂದುವರಿಸಿದ್ದೇ ಆದರೆ ಸೂಕ್ತಕ್ರಮ ತೆಗೆದುಕೊಳ್ಳಬೇಕಾಗುತ್ತದೆಯೆಂದೂ ತಿಳಿಸಿದ್ದೆನು. ಆದಾಗ್ಯೂ ಈ ಸಂಪಾದಕರು ಪುನಃಪುನಃ ಆದೇವಿಚಾರವನ್ನು ಪ್ರಸ್ತಾಪಿಸುತ್ತ ಕಟುವಾದ ಟೀಕೆ ಮಾಡುವ ಸಾಹಸಕ್ಕೆ ಕೈ ಹಾಕಿದ್ದಾರೆ. 'ವಿಶ್ವಕರ್ನಾಟಕ' ದ ಸಂಪಾದಕರೂ ಕೂಡ ಶ್ರೀ ಪುಟ್ಟಪ್ಪನವರ ಲೇಖನವನ್ನು ಕಳೆದ ವಾರ ಪ್ರಕಟಿಸಿದ್ದಾರೆ.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ನಿಜಾಂಶವನ್ನು ಸಾರ್ವಜನಿಕರಿಗೆ ತಿಳಿಯಪಡಿಸಲು ಇಚ್ಛಿಸುತ್ತೇನೆ. ನನ್ನ ಅನ್ಯಪ್ರತಿಯಲ್ಲಾದ ಸಂದರ್ಭದಲ್ಲಿ ಸರಕಾರದ ಇಲಾಖೆಯ ಮುಖ್ಯಾಧಿಕಾರಿಗಳು ಮಾತನಾಡಿದುದು ಸಂಪ್ರದಾಯಕ್ಕೆ ವಿರುದ್ಧವಾದುದೇನಲ್ಲ. ನಾನು ೧೯೫೨ನೆಯ ಇಸ್ವಿಯಲ್ಲಿ ಯಾವ ಚುನಾವಣಾಕ್ಷೇತ್ರದಿಂದ ಮೈಸೂರು ಶಾಸನಸಭೆಗೆ ಆರಿಸಿ ಬಂದಿದ್ದೆನೋ ಅದೇ ಚುನಾವಣಾಕ್ಷೇತ್ರದಿಂದಲೇ ಈ ಸಾರಿಯೂ ಆರಿಸಿ ಬಂದಿದ್ದೇನೆ. ಈ ಸಾರಿಯ ಚುನಾವಣೆಯಕ್ಷೇತ್ರದಲ್ಲಿ ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕಿನ ಒಂದುವರೆ ಹೋಬಳಿ ಮಾತ್ರ ಕಡಿಮೆಯಾಗಿದೆ. ನಾನು ನನ್ನ ಚುನಾವಣಾಕ್ಷೇತ್ರಕ್ಕೆ ಸೇರಿದ ಹಾರೊಗೊಳಿಗೆ ಗ್ರಾಮದಲ್ಲಿ ಮತದಾರನಾಗಿದ್ದೇನೆ. ಒಬ್ಬ ವ್ಯಕ್ತಿ ಎರಡು ಚುನಾವಣಾಕ್ಷೇತ್ರಗಳಲ್ಲಿ ಮತದಾರನಾಗಿದ್ದರೆ ಒಂದು ಕ್ಷೇತ್ರದಲ್ಲಿ ಮಾತ್ರ ಮತವನ್ನು ಉಪಯೋಗಿಸಿಕೊಳ್ಳಬೇಕಾಗಿದೆ. ಈ ನಿಯಮವನ್ನು "ಪ್ರಪಂಚ" ಪತ್ರಿಕೆಯ ಸಂಪಾದಕರು ತಿಳಿದುಕೊಂಡಿದ್ದರೆ ಚೆನ್ನಾಗಿತ್ತು. ಅಲ್ಲದೆ ಬೆಂಗಳೂರಿನಲ್ಲಿ ನಡೆದ ಚುನಾವಣೆಯ ದಿನ ಬೆಳಿಗ್ಗೆ ಬೆಂಗಳೂರಿಗೆ ಆಗಮಿಸಿದ್ದ ಖಾತಾರ್ ದೊರೆಗಳ ಜೊತೆಯಲ್ಲಿ ಮುಖ್ಯಮಂತ್ರಿಗಳ ಸಲಹೆಯ ಮೇರೆಗೆ ಮೈಸೂರಿಗೆ ಹೋಗಬೇಕಾಗಿ ಬಂತು. ಮೈಸೂರಿಂದ ಸುಮಾರು ೫-೪೫ ಗಂಟೆಗೆ ವಾಪಸು ಬಂದೆ. ನಾನು ಗಾಂಧಿನಗರಕ್ಷೇತ್ರದ ಪೋಲಿಂಗ್‌ಬೂತಿಗೆ ಹೋಗಿದ್ದೆನೆಂದು ಹೇಳುವುದು ಕಟ್ಟುಕತೆ. ನಮ್ಮ ಮನೆಯವರು ಆ ದಿನ ಓಟು ಮಾಡಿದ್ದಾರೆ. ಆ ಬಗ್ಗೆ ಚುನಾವಣೆಗೆ ಸಂಬಂಧಪಟ್ಟ ಅಧಿಕಾರಿಗಳ ಬಳಿ ದಾಖಲೆಗಳೂ ಇವೆ.

ವಿದ್ಯಮಾನಗಳು ಹೀಗಿರುವಲ್ಲಿ ಪ್ರಪಂಚಪತ್ರಿಕೆಯ ಸಂಪಾದಕರು ಸುಳ್ಳಿನ ಕತೆಯೊಂದನ್ನು ನೇಯ್ದು ಸಾರ್ವಜನಿಕರ ಮುಂದಿಟ್ಟರುವುದರ ಉದ್ದೇಶವನ್ನು ಸಾರ್ವಜನಿಕರೇ ಸುಲಭವಾಗಿ ಊಹಿಸಬಹುದು. ಅದರಲ್ಲೂ ನಾಯಕರ ಚುನಾವಣೆಯ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಈ ರೀತಿಯ ಕೆಳಮಟ್ಟದ ಆರೋಪಣೆ ಮಾಡಿ ಪತ್ರಿಕಾಪ್ರಪಂಚದ ಘನತೆಯ ಎಲ್ಲೆಯನ್ನು ಮೀರಿದ್ದಾರೆ. ನಾನು ಬಹಳ ವರ್ಷಗಳಿಂದ ರಾಜಕೀಯ ರಂಗದಲ್ಲಿರುವವನು. ನನ್ನ ಯೋಗ್ಯತೆಯನ್ನು ಮೈಸೂರಿನ ಮಹಾ ಜನರು ಸಂಪೂರ್ಣವಾಗಿ ತಿಳಿದುಕೊಂಡಿದ್ದಾರೆ. ನ್ಯಾಯವಾದ ಟೀಕೆಗಳನ್ನು ಸ್ವಾಗತಿಸುವುದು ನಮ್ಮ ಧರ್ಮ. ಆದರೆ ಇಂಥ ಅಪಪ್ರಚಾರಗಳಿಗೆ ಹೆದರುವ ವ್ಯಕ್ತಿ ನಾನಲ್ಲ. ಪತ್ರಿಕಾಕರ್ತರು ಜವಾಬ್ದಾರಿಯುತರಾಗಿ ವರ್ತಿಸಬೇಕಾದುದು ಅಗತ್ಯ.

## FLYING LETTERS

In Hobart, Tasmania, a postman got into hot water after a citizen complained that his letters had been dropped on the ground in the rain instead of in the letterbox in his drive. The postman protested that he had delivered the letters properly.

The next day he took extra care when depositing the letters in the box, but two seconds later out they flew and landed on the ground. The postman called the householder, who opened the box and found a pair of starlings nesting there. As fast as letters were put in, the pair were pushing them out.

# Maharaja Bhojaraja's
# SRINGARA PRAKASHA
## The Great tenth Century Work on Samskrit and Prakrit Rhetoric

### FIRST EIGHT CHAPTERS

Manuscripts Collated by
Late His Holiness the Yatiraja Swamy of Melkote.

REVISED AND EDITED BY
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WITH THE AID OF PANDITS.

WITH A FOREWORD BY
Dr. Sir C. P. RAMASWAMY IYER, K.C.I.E., LL.D.
VICE CHANCELLOR, BANARAS UNIVERSITY.

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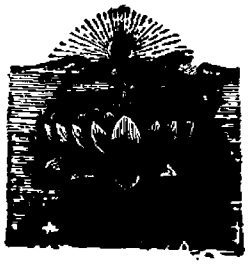

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## ARMAND, THE GENIUS OF FRENCH RAILWAYS

At a small railway station south of Bordeaux the chief engineer of the French National Railways climbed into the cab of an electric locomotive, tapped its driver on the shoulder and said: "*Allons-y*" ("Let's go"). Huge motors totalling 4,000 horse-power hummed to full power, and the locomotive, pulling three coaches sealed together in a streamlined unit, started off.

Three minutes later the speedo-meter needle pointed to 137 m.p.h! The rails, curveless for 50 miles through flat country, sang a song of speed and power. Then, as the train whooshed through Ychoux, the needle reached 206 m.p.h., and the French engine—moving at 100 yards per second—had broken the world's rail speed record. The date was March 29, 1955.

This spectacular accomplishment is but a a small part of the realization of a man's dream. The man is Louis Armand, and because of his vision as head of his country's railways, the French system today is not only the fastest, safest and most punctual in Europe, but it is in the vanguard of the world-wide search for the push-button trains of tomorrow. His work is especially important because in Europe the railway continues to be the cheapest and often the quickest way to carry people and freight. French railways carry 500 million passengers a year!

It was during the Second World War that Armand planned his present-day, pioneering railway. He was head of National Railways' south-eastern region at the time of the Nazi occupation, and became the active leader of *Resistance-Fer*—the French railwaymen's underground that misrouted Nazi trains, blew up bridges, did everything possible to disrupt rail transport. Ultimately arrested and imprisoned, Armand had a lot of time to think. "If a toy train can be run from a little black box, why can't the real thing be run the same way?" he asked himself.

At war's end he had a chance to work out the answer to this question and many others, when he was made president of the French railway system. The tracks were in a sorry state. Bombs had wrecked goods marshalling yards, bridges were down, rolling stock was scattered as far away as Bulgaria.

In ten years Armand has achieved spectacular results. Today French railways carry 20 per cent more travellers and 76 per cent more freight than in 1938, and do it with 150,00 fewer men. Ninety-seven per cent of French trains reach their destination within 15 minutes of the advertised time. Expresses travel from Paris to 100 cities and towns in France at an average speed of 62 m.p.h. and the *Mistral*, a crack special, races between Paris and Lyons at the world's fastest average, 77·6 m.p.h!

As far as possible all countries in Europe use electric power for railways. Generated by water power, it is more plentiful than coal and cheaper than diesel fuel. Armand's railway uses electricity too, but with a difference. Others run their trains on expensive 1,500-volt direct current; to supply it they must have heavy transmission lines and numerous elaborate transformer stations along the track. In contrast, Armand uses the same alternating current as is used in the home. "Coffee-pot current," he calls it. Armand converts it to the necessary direct current aboard the locomotive itself, with an invention called the ignitron, which came into use during the war.

In the United States there was little need for this device on railways, since most of them were dieselized. When Armand first saw the ignitron, however, during a visit to a Pittsburgh manufacturing plant after the war, he recognized its possibilities at once. "Can I put one of these aboard a locomotive?" he

asked. "Yes—in principle," was the hesitant answer. Back in Paris, he equipped an old engine and sent it out for trials. It worked well. Now, with the ignitron, his lines need only one small substation every 40 miles instead of every seven. Also, it has enabled his designers to cut down the weight of the locomotives from 140 tons to 80, the number of bogies beneath from six to four.

Some experts doubted that such light locomotives would pull. In 1955 Armand gave them his answer: the world's first heavy-duty railway line to be run on alternating current, from Valenciennes to Thionville. Huge trains of iron ore from the Lorraine fields were pulled with complete success.

I watch one of these new light engines perform. Starting from a standstill on a one-in-100 gradient, it set in motion 39 loaded wagons weighing 2,700 tons with seemingly less effort than it takes to put a motor car into gear. With a steam engine the heaviest load carried on this gradient had been only 1,400 tons!

Armand's scientific inclination dates back to his childhood. Born 52 years ago in a small Savoy mountain village, he was the son of a school teacher whose best friend was the local chemist. The latter, impressed by young Louis's imaginative mind, took the boy after shop hours into his makeshift laboratory where they studied and carried out scientific experiments together. When, after attending Paris's famous *Ecole Polytechnique*, Armand went to work on a railway, he attracted industry-wide attention by developing a process to prevent the scaling of boilers. It was used, in time, on all French steam locomotives and patented in England and Spain.

Although the French railways have long been state-controlled, Armand runs them with great emphasis on personal initiative. "No state subsidy," he says, "should ever be given to maintain an industry's *status quo*. Subsidies, if taken at all, should be used only to improve, experiment and develop."

With this attitude, he has electrified not only the railway lines but the people who operate them as well. The huge desk in his vast Paris office is rarely occupied. Mostly, he sits at a round conference table, talking, arguing, putting the fire of achievement into his colleagues. Though physically unimpressive as a man, when he begins to speak his eyes light up, his fighting chin juts forward and his eager enthusiasm seems to give new horizons to the business of running a railway system.

Three weeks after Armand's locomotive broke the world's speed record, a sister engine pulled a five coach train for 12 miles at a speed of 72 m.p.h. Nothing very startling about that—except that there was no driver in the cab! It was the world's first pilotless train. Electronic commands from a distant control room made it stop and start at will, gather speed and slow down before signals. It was Armand's little black box come true!

"Of all forms of transport," he says, "the train, being guided by rails, is best suited for automation." To illustrate this point further, he sent me to a small room in the Montereau station where a lone dispatcher sitting at a small table was routing 400 trains by remote control. The dispatcher orders and an electronic "brain" executes. If any order cannot be carried out with safety, the brain says "no" by winking its red eye; it remembers the order, however, and acts on it as soon as possible! French railways now have a score of such electronic control points. One at Marsailes replaces 54 dispatchers!

*(Continued on page 6.)*

# The Rationalist

## THE DIVISIONAL TRANSPORT OFFICE

The inauguration of the Road Transport Office of the enlarged Mysore Division was performed with religious ceremonial at the Scout Buildings, Mysore, on the 17th inst. There was a large assemblage of bus-owners of the Division, and Sri D. R. Chennarudria, Deputy Commissioner, Sris T. K. Rama Rao, D. G. Narayana Singh, L. Kariyappa Gowda, Hanumanthayya, and Choodappa, Assistant Commissioners, and Senior District Officials graced the function.

Formal worship was offered to Deity, and after invocation, Sri K. Narayana Rao requested Sri G. R. Josyer, President of the Mysore District Automobile Association, to preside over the function.

Mr. Josyer in the course of his remarks observed that though under the secular State inauguration of a Government office with religious worship seemed not in order, the mass of the people could not forget God, and turned to Him on every important occasion. It was also a refreshing thought that though the occasion was the opening of the Office of Road Traffic Control, the Bus-owners of the Division were so actively participating in it. It was however fitting that they should do so, because the Mysore District Automobile Association was founded in 1927 by the Deputy Commissioner, Rajamantrapraveena A. V. Ramanathan, and its first meetings used to be held in the District Office buildings, and subsequent Deputy Commissioners and other District Officers had continued to foster the Association. Thus there had been a long established relationship between the official and non-official sectors of Road Transport of the District. Sri T. K. Rama Rao, the new Divisional Road Transport Officer was not new to them, but had been a popular officer amidst them for many years.

On behalf of the Automobile Association he extended to him a very warm welcome and invoked on him, and the Dist. Magistrate, Mr. Chennarudriah, and the members of the official world present, all prosperity and happiness.

Mr. Rama Rao, Divisional Transport Officer, expressed his gratitude to the respected President, and members of the Automobile Association, and hoped for their unstinted advice and co-operation in the discharge of his duties for regulating road-transport.

Sri Chennarudriah, District Magistrate, invited to speak, observed that since his coming here a few months ago radical changes had occurred in the control of Road Transport, that his own relationship with it hereafter would be slight, that Mr. Rama Rao who was taking over from him would have a vast region under him, from Shimoga to Kollegal, that in view of the changes in the working of Road Transport which were sure to take place in the not distant future, he would advice the Bus-owners under their respected Chairman, Sri Josyer, to think out and prepare to meet the new situations as they arose so as to safeguard their interests. He thanked the President, Sri Josyer for his good wishes, and hoped that the Bus-owners would prosper and play their due part in rebuilding the nation. With the distribution of flowers, and prasad offerings, the pleasant function terminated.

## Sri G. R. JOSYER.

At the invitation of the Ministry of Education, New Delhi, Sri G. R. Josyer, Founder and Head of the International Academy of Sanskrit Research, Mysore, and Member of the Experts' Committee for Social Sciences and General Administration Hindi Vocabulary, Educational Ministry, attended a Session held on the 9th to 12th instants at New Delhi. Others participating were Dr. Suryakanth, M.A., D. LITT., Banaras University, Dr. Bisheshar Prasad, M.A., Ph D., Delhi University, Dr. K. A. Nilakantha Sastry, M.A., Ph.D., Madras, Sri H. K. Shargha, Gwalior, and Dr. Yaduvanshi, M.A., Ph.D., Special Officer for Hindi, Education Ministry, Delhi. Hindi terminology in the field of Archæology and Social Sciences were formulated during the 4 days' session. Sri G. R. Josyer returned to Mysore on the 16th instant.

## "PRESIDENT"

Harvard University president Abbott Lawrence Lowell was regarded with near reverence by his collegues. One morning, shortly after he became president of the university in 1909, Lowell went to Washington to see the new White House incumbent, William Howard Taft. A visitor at Lowell's office late that day enquired of the secretary, "Is Mr. Lowell in?"

The secretary stared at him icily. "President Lowell," he replied stiffly, "is in Washington seeing Mr. Taft."


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(*Continued from page 3*)

Convinced that a pilotless railway will come with time, French experts are already experimenting in goods yards with pilotless shunting engines tele-commanded from a central point. At Villeneuve-St-Georges, one of Europe's largest goods yards, some 4,500 goods wagons arrive daily from all over France to be sorted and redistributed on 46 tracks. With the aid of automation, this complex operation is handled by five men!

The range of ideas and gadgets applied by Armand affects all French railway operations. Welded rails are being extensively installed to put an end to the sound of wheels passing over the rail joints. Each rail is welded to its neighbour over a length of 2,600 feet. To the passenger the difference is astonishing: his train glides along noiselessly. New equipment designed for comfort and safety is being added all the time, including a coach called the pendulam coach. Supported by vertical steel posts running from the under-carriage, the coach swings free like a hammock, giving passengers the pleasant illusion of riding on air.

For generations European prejudices dictated that the trains of one nation should not cross another's frontier. In Armand's view the railway has an international responsibility: to link, not to keep apart! And so Armand is now president of the *Union Internationale des Chemins de Fer*. Fired by his eloquence, ten Western European countries are actively integrating their national railway systems. Eighteen months ago, a man in the uniform of the *Deutsche Bundesbahn* drove the crack Ruhr Express from Dortmund right into Paris. His was perhaps the first German uniform seen in France since the end of the Second World War. This year will see the beginning of *Trans-Europ* Express, a service that will link all Western European capitals!

Already from Bordeaux to Copenhagen, from Amsterdam to Vienna, 170,000 goods wagons carry the name-plate *Europ* in addition to their national markings. They can be sent anywhere, used by any member nation, even for its internal traffic needs, and can be overhauled wherever necessary. In four years the *Europ* formula has led to a sensational 50 per cent rise in the productivity of Western European rolling stock. It's Armand's work!

And so it goes! With his charming smile and tireless persuasion, Armand is looked to by railway experts the world over as a man to follow into the future. X.

* * *

Is any one in India doing so? Ed.

## AT ALL COSTS

When Woodrow Wilson was president of Princeton University, the mother of one of the students urged him to make it a co-edutional institution.

"Why?" he asked.

"To remove the false glamour with which the two sexes see each other," she replied.

"My dear madam," Wilson shot back, "that is the very thing we want to preserve at all costs!"


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# SANSKRIT WISDOM

In the great epic, "Bhagavata", there is an account of a dialogue between King Yadu and Sage Dattatreya. In pristine times king Yadu came upon a young man, unaffected by weather, noble faced, youthful, brimming with wisdom, unmindful of bodily comforts, and roaming at will, and addressed him, "Worshipful Sir, you seem highly endowed, intellectually and spiritually. But your conduct looks passing strange. Men generally are active in pursuit of power, wealth, comfort, and long life, but you look wise, able, competent, youthful, sweet-spoken, and yet, like the deranged or possessed, you are inert and aimless. You have no domestic attachments, and no means of enjoyment of the senses. But you look ineffably happy and contented. What elixer of life, what secret of mind, sustains you? I would fain know, if you would deign to inform me."

Besought in these courteous terms by the Prince, the youthful ascetic replied:

"Gracious Prince, many are the teachers who have imparted to me knowledge. I shall name a few; Earth, air, sky, water, fire, moon, sun, dove, python, the ocean, the moth, bee, elephant, bee-keeper, the dear, fish, a woman, a bird, a child, a maiden, a bowman, a serpent, a spider, a silk-worm. What I have learnt is from these 24 teachers. I shall tell you what I have learnt from each.

From the earth I learnt to remain steadfast however molested by all sorts of beings. And from the mountains and the world of trees I learnt the art of existing for the welfare of others.

The wind is of two kinds. From the life-breath which seeks nothing more than what is sufficient to sustain the body, I have learnt to be content with what is needful for sustenance, without seeking things that divert the mind or assuage the senses. From the external wind which, though saturated with heat and cold, smells and odours yet retains its integrity, I learnt to be unaffected by the vicissitudes and experiences of day to day.

From the sky which is inside and outside all things, is encompassed by clouds, and yet remains constant and indivisible, I learnt to keep my soul unmerged in my gross body and undivided from the Universal Soul.

From water I learnt to remain pure, to remain sweet, to be needed by every one, to be dear to every one.

From fire I learnt to be luminous with learning, and glow with asceticism, to purify whatever comes in contact with me however polluted it may have been.

From the moon I learnt that the vicissitudes of decline and death are of the body, as in the case of the moons' digits, and not of the soul, which survives these happenings like the moon.

As the sun gathers moisture by his rays and dispenses it, as he without changing in the sky appears as many by reflections in water, the soul is unattached to things, and though it is one appears to be many from the bodies in which it is reflected.

As the dove mates, lays eggs, and both the male and female hatch them, watch with joy the growing chicks, fetch bites and suckle them, and then one day when the parent birds are absent, a huntsman comes and nets the younglings, and the mother comes and, seeing its young ones struggling in the nets, shrieks in anguish and itself falls in the net, and then the male returns, and finding its mate and the whole brood wailing below, cries in despair and itself plunges into the net in order to join them, and so the whole family is wiped out, so I found that man, if he wallows in domesticity, comes to an unhappy end, and should keep himself above carnal joys.

The python, however powerful, however gigantic, does not go about in quest of pleasures or of food, but lies self-controlled, eating what comes its way and when it comes, or lying days together without food. So man should consider food incidental, and fix his mind on the Eternal and direct his energies to wards its realisation.

Like the ocean which is tranquil, vast, unfathomable, expansive, not overflowing when flooding rivers pour in during winter, and not shrinking down when they dry up during summer, the sage is tranquil, deep, inscrutable, imperturable, and unswayed by anything.

As the moth falls in the lamp-glow and gets singed, a man of uncontrolled senses, seeing a beautiful woman becomes enamoured of her and becoms a prey to misery. Similarly the pursuit of wealth, ornaments and clothes, draws a man deeper into unhappiness, and engulfs him in misery.

So I learnt to be guarded in relation to them.

(To be continued.)

G. R. Josyer.

## 1866

The month of February, 1866, was in one respect the most remarkable in the world's history. It had no full moon! January had two full moons and so had March, but February had none!

It had not occurred since the creation of the world, and it will not occur again, according to the computation of astronomers, for 2,5000,000 years.

## SRI S. NIJALINGAPPA CHIEF MINISTER

Appealing to the people of the State for co-operation to the new Ministry, Mr. Nijalingappa, in the course of a short statement, observed: "From all points of view, we are a happy, integrated and well-knit State. We have an uphill task. We have to eradicate various ills from which our society is suffering at present. Standards of life will have to be raised and industries—big and small—will have to be developed. There is much scope for both. We have sufficient resources for that. Only, we will have to work together and every citizen must put his shoulder to the wheel and put forth his maximum effort. This is no time for loose thinking or laziness, Narrow-minded parochialism and casteism should have no place in our scheme of things and we must banish them from our minds for ever.

"I am happy," the Chief Minister added, "that I have chosen a team from which I expect the maximum effort and results. I know them intimately for many years. But we by ourselves can do very little unless all sections of the people co-operate with us and help us achieve the objectives we have before us, i.e., building up a socialist society. The people of this new State feel the urge to build up and I am sure that within the next five years we will have laid firm foundations for the building up of such a society."

Fisheries and development of ports would call for special attention by the Government, the Chief Minister added, and the Government had decided to have a separate Department of Fisheries.

# THE NUNJANGUDE SRIKANTESWARA

## BALANCE SHEET AS

FORM A.

| CAPITAL AND LIABILITIES | Rs. A. P. | Rs. A. P. |
|---|---|---|
| **1 Capital —** | | |
| Authorised Capital : 1400 shares of Rs. 50 each | 70,000 0 0 | |
| Issued Capital : 985 Shares of Rs. 50 each | 49250 0 0 | |
| Subscribed Capital 985 Shares of Rs. 50 each | 49250 0 0 | |
| Amount called up at Rs. 50 per share .... | | |
| Less calls unpaid .... .... | 75 0 0 | |
| Add forfeited shares .... .... | Nil | 49175 0 0 |
| **2. Reserve fund and other Reserves :—** | | |
| Statutory Reserve .... | 22360 0 0 | |
| Dividend Equalisation Fund .... | 1058 10 6 | 23418 10 6 |
| **3. Deposits and other Accounts—** | | |
| Fixed Deposits .... | 29925 8 0 | |
| Savings Bank Deposits .... | 23210 11 11 | |
| Current Accounts and Contingency .... | 32375 13 0 | |
| Accounts etc. Staff Provident Fund .... | 2131 14 8 | 87643 15 7 |
| **4. Borrowings from other Banking Companies, Agents etc.—** | | |
| (i) In India | Nil | |
| (ii) Outside India | Nil | |
| **Particulars—** | | |
| (i) Secured (Stating the nature of security) | Nil | |
| (ii) Unsecured | Nil | |
| **5. Bills Payable.** | | 2118 8 9 |
| **6. Bills for collections being Bills receivable as per contra—** | | |
| (i) Payable in India | 6836 2 9 | |
| (ii) Payable outside India | Nil | 6836 2 9 |
| **7. Other Liabilities.** | | |
| (i) Liability suspense | 1746 12 10 | |
| (ii) Interest on F.D. due, but not paid | 830 13 6 | |
| (iii) Reserve for Income tax | 1391 2 11 | |
| (iv) Arrears of dividend | 11 4 0 | 3980 1 3 |
| **8. Acceptances, endorsements and other obligations as per contra.** | Nil | |
| **9 Profit and loss Account.** | | |
| As per last Balance Sheet ended 31-12-55 .... | 4918 3 3 | |
| After appropriation made towards interim dividend for the half year ended 30-6-55 Rs. 1106 7 0 | | |
| Less appropriation made during the year .... | 4918 3 3 | |
| Balance | Nil | |
| Add profit for the year ended 31-12-56 .... | 3761 8 10 | |
| Less appropriation made for interim dividend for the period ended 30-6-56 .... | 1106 7 0 | 2655 1 10 |
| **10. Contingent Liabilities—(d)** | Nil | Nil |
| **Total Rs.** | | 175827 8 8 |

# BANK, LTD., NANJANGUD
## ON 31st December, 1956.

| PROPERTY AND ASSETS | Rs. A. P. | Rs. A. P. |
|---|---|---|
| 1. **Cash**— | | |
| In hand | 17889 6 6 | |
| And with Reserve Bank and Imperial Bank including the Agnt of Reserve Bank (foreign currency notes.) | 3614 15 0 | 21504 5 6 |
| 2 **Balance with other Banks** (Showing whether on Deposit or Current Accounts) | | |
| (i) In India. (Current Account) | 7285 11 9 | |
| (ii) Outside India. | Nil | 7285 11 9 |
| 3. **Money at Call and Short Notice** | | Nil |
| 4. **Investments** Stating mode of valuation eg. cost or market value: f)—at cost. | | |
| i) Securities of the Central and State Governments and Govt. Trustee Securities, including (Treasury Bills of the Central and State Govt. 5, 10 and 12 years Savings Certificates at cost. .... | 15068 12 0 | |
| ii) Shares (classifying into preference, ordinary deferred and other classes of shares and showing separately shares fully paid up and partly paid up) ... | Nil | |
| iii) Debentures or Bonds | Nil | |
| iv) Other investments to be classified under proper heads (Nanjangud Treasury S. B. a/c) | 117 13 7 | |
| Nanjangud Post Office S. B. a/c (Staff Provident Fund amount) | 2131 15 0 | |
| (v) Gold | Nil | 17318 8 7 |
| 5. **Advances (other than Bad and Doubtful Debts for which provision has been made to the satisfaction of the Auditors )** | | |
| 1. Loans, Cash Credits, Overdrafts, etc: | | |
| (i) In India | 114348 13 0 | |
| (ii) Outside India. | Nil | 114348 13 0 |
| II. Bills Discounted and Purchased: (including Treasury Bills of the Central & State Governments ) | | |
| (i) Payable In India | Nil | |
| (ii) Payable Outside India | Nil | |
| Particulars of Advances: | | |
| (i) Debts considered good in respect of which the Banking Company is fully secured | 54848 10 0 | |
| (ii) Debts considered good for which the Banking Company holds no other security than the Debtors' personal security. | 17985 6 0 | |
| (iii) Debts considered good secured by other personal liabilities of one or more parties in addition to the personal securities of the Debtors. | 41514 13 0 | |
| (iv) Debts considered doubtful or bad, not provided for | Nil | |
| (v) Debts due by Directors or Officers of the Banking Company or any of them either severally or jointly with any other persons. | 5155 0 0 | |
| (vi) Debts due by companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or, in the case of private companies, as members. | Nil | |
| Carried over Rs. | | 160457 6 10 |

| | | |
|---|---|---|
| | B. F. | 160457 6 10 |
| (vii) Maximum total amount of advances, including temporary advances made at any time during the year to Directors or Managers or Officers of the Banking Company or any of them either severally or jointly with any other persons. (FF) | 5155 0 0 | |
| (viii) Maximum total amount of advances, including temporary advances, granted during the year to the companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or, in the case of private companies, as members. | Nil | |
| (ix) Due from Banking Companies (fully secured) | Nil | |
| **6. Bills receivable being Bills for collection as per contra—** | | |
| (i) Payable in India | 6836 2 9 | |
| (ii) Payable outside India. | Nil | 6836 2 9 |
| **7. Constituents' Liabilities for Acceptances, Endorsements and other obligations as per contra** | | Nil |
| **8. Premises less depreciation (g)** | | |
| At cost as at 31.12.55) | 6761 6 6 | |
| Additions during the year | Nil | |
| | 6761 6 6 | |
| Less depreciation to date | 1623 12 0 | 5137 10 6 |
| **9.** Furniture and fixture less depreciation (g) | | |
| at cost as at 31—12—55 | 2338 2 6 | |
| Additions during the year | 8 8 0 | |
| | 2346 10 6 | |
| Less sold during the year | Nil | |
| Less depreciation to date | 947 14 0 | 1398 12 6 |
| **10. Other Assets** (including Silver to be specified (h) | | |
| Stock of paper and stationery and advance payments of taxes etc. | | 1997 8 1 |
| **11. Non-Banking Assets**—(Acquired in satisfaction of claims) (Stating mode of valuation) (i) at cost, | | Nil |
| **12. Profit and Loss.** | | Nil |
| Total Rs. | | 175827 8 8 |

DIRECTORS:

1 K. Venkatasubban
2 R. Jayaramachar
3 M. A. Srinivasa Iyengar.

V. K. Narayana Iyengar,
*Legal Adviser.*

R. Raghavendrachar
*Agent*

**Report of the Auditor to the Share-holders of the Nanjangude Srikanteswara Bank, Ltd., Nanjangud.**

I have audited the above Balance Sheet of the Nunjangude Srikanteswara Bank, Ltd., for the year ended 31st December 1956, and the Profit and Loss Account for the year ended that date and report. (a) I have obtained all the information and explanations I have required. (b) Such information and explanations have been found to be satisfactory. (c) The transactions of the Bank which have come to my notice, have been in my opinion, within the powers of the Bank. (d) In my opinion the Profit and Loss Account shows a true balance of Profit and Loss for the period covered by the audit on cash basis (e) In my opinion the Balance Sheet and Profit and Loss account are drawn up in conformity with the law and the Balance Sheet exhibited a true and correct view of the state of affairs of the Bank according to the best of my information and the explanations given to me and as shown by the books of the Bank. (f) The accounts of the Bank have been kept as per Law.

23-1-1957.

M. K. Srinivasa Iyengar, B. Com.,
*Restricted State Auditor.*

# THE NUNJANGUDE SRIKANTESWARA BANK LTD., NANJANGUD

## Profit and Loss Account for the year ended 31st December 1956.

FORM B.

| | Expenditure | Rs. | A. | P. | | Income | Rs. | A. | P. |
|---|---|---|---|---|---|---|---|---|---|
| | | | | | | (less provisions made during the year for bad and doubtful debts and other usual or necessary provisions.) | | | |
| 1 | Interest paid on deposits, borrowings, etc. | 1660 | 0 | 0 | 1 | Interest | 10,097 | 6 | 3 |
| 2 | Salaries & Allowances & Prov. Fund (showing separately salaries and allowances to Managing Director, Manager or Chief Executive Officer (Rs. 1170—0—0) | 3615 | 8 | 0 | 2 | Commission, Exchange, and Brokerage | 1255 | 12 | 4 |
| 3 | Directors & Local Committee Members' fees & allowances, | 656 | 0 | 0 | 3 | Rents | 180 | 0 | 0 |
| 4 | Rent, Taxs, Insurance, Lighting etc. | 221 | 2 | 9 | 4 | Net profit on sale of investments, gold and silver, land, premises and other assets (not credited to Account) | Nil | | |
| 5 | Law Charges | 15 | 2 | 0 | 5 | Net profit on re-valuation of investments, gold & silver, land, premises and other assets (not credited to Reserves or any particular Fund or Account.) | Nil | | |
| 6 | Postage, Telegrams, Stamps and D.D. Commission | 442 | 15 | 3 | 6 | Income from non-banking assets, and profit from sale of or dealing with such assets | 250 | 0 | 0 |
| 7 | Auditor's Fees | 170 | 0 | 0 | 7 | Other receipts | Nil | | |
| 8 | Depreciation on and repairs to the Banking Company's property | 256 | 0 | 0 | 8 | Loss (if any) | Nil | | |
| 9 | Stationery, Printing, Advertisement etc. | 485 | 8 | 3 | | | | | |
| 10 | Loss from sale of or dealing with non-banking assets | Nil | | | | | | | |
| 11 | Other Expenditure | 499 | 5 | 6 | | | | | |
| 12 | Balance of Profit | 3761 | 8 | 10 | | | | | |
| | Total Rs. | 11783 | 2 | 7 | | Total Rs. | 11783 | 2 | 7 |

M. K. Srinivasa Iyengar. B.COM.
*R. S. A.*
28—1—57.

R. Raghavendrachar,
*Agent.*

## LIST OF DIRECTORS AND OFFICERS OF THE BANK.

1. Sri R. Jayaramachar, Land Holder, Nanjangud.
2. Sri M. A. Srinivasa Iyengar, Palace Road, Nanjangud.
3. Sri K. Venkata Subban, Land Holder, Nanjangud.
4. Sri S. Venugopalachar, Land Holder, Nanjangud.
5. Sri Durgam Bheemachar, Land Holder, Nanjangud.
6. Sri V. K. Narayana Iyengar, Ex-Officio Director and Legal Adviser, Nanjangud.
7. Sri R. Raghavendrachar, Ex-Officio Director and Agent, Nanjangud.

## SUPERIOR TO MAN

Blessed with intelligence, memory and an opposable thumb, man considers himself a pretty superior being. Yet millions of years before he had learnt to warm his cave with fire or to trap a wild beast, certain of his fellow creatures were doing things he has only recently learnt to do. They were ballooning through the upper atmosphere, diving under water with oxygen tanks, and spinning filaments so fine that even modern science can't duplicate them!

Spiders, though not generally popular, are true friends of man, and some scientists believe that human life could not exist without them. For a spider's entire life is devoted to snaring and devouring insects which might otherwise multiply and desolate the earth! It has been estimated that each year the spiders in England and Wales destroy insects more than equal in weight to the entire human populatation of the two countries!

No climate is too rugged for the clan Araneida. They live at an altitude of 22,000 feet on Mount Everest—5,000 feet above the vegetation line—and they have been found in caves 2,000 feet below the earth's surface. Pioneers among creatures leaving the sea to forge new lives on land, they have highly developed nervous systems, brains capable of memory, and remarkable engineering abilities.

The spider's talent for spinning silk and making nets is one of the miracles of nature. With a tensile strength far greater than steel and second only to fused quartz, spider silk can be stretched a fifth of its length before it breaks! A strand that can be seen with the naked eye is usually a cable composed of several tiny threads. A single thread may be only a millionth of an inch thick. Some molecules are wider than that.

The most impressive spider web is the orb web, that symmetrical masterpiece which ornaments every back-yard and garden. The first line of silk strung up, known as the bridge, is suspended more or less horizontally. The weaver may attach a strand to a blade of tall grass or a stump, drop down with it, and then climb up to another high spot and pull the line taut. Or it may simply tilt up its abdomen and spin out silk into the breeze, much as a small boy would reel out kite string. When the silk catches on to something, the spider fixes the free end. You often see webs stretched across brooks; this is how such obstacles are spanned.

Spiders are among the most universally feared creatures on earth, yet almost all of them are harmless. Most are reluctant to bite and when they do it hurts a human no more than a pin-prick. However, a few spiders, including the Black Widow, have a strong poison. The Black Widow's venom is about 15 times as potent as that of a rattle-snake, but the spider's supply is so small that it is rarely lethal.

If your first reaction to a spider is to kill it, stop and think before you act. In stamping out its life you would kill an architect of marvellous talent, and one of man's most potent allies in his unceasing war against harmful insects.

X.

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# THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

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## NAMES ON THE MOON

While getting to the moon is still at the science fiction stage, it is a fact that over 600 people, most of them dead and some living, are already on the moon. Their names range from Plato in ancient times to Dr. James C. Bartlett from our own times.

True none of these lucky persons has reached any nearer to the moon than 2,24,614 miles, the minimum distance of the moon from the earth. But, by a system of putting the names of earthly men on the map of the moon, they are undoubtedly there.

All this is not mere moonshine; these are facts on the moon or, to be exact, selenographic facts.

On its surface, the moon has innumerable craters that are supposed to be the remains of extinct volcanoes. The largest, which is 180 miles across, is the Bailly, named after Jean Sylvain Bailly, the French astronomer-statesman.

Bernard Fontanelle, another Frenchman, is on the moon with his small crater, like Archimedes who has only a shallow one. But Plato is in a black ring-like plain near the sea known as Mary Imbrium.

Apollonius and Julius Caesar also are comfortably on the moon in their respective craters. But the most remarkable abode on the moon is that given to Gottfried Wilhelm Leibnitz, the great German philosopher.

The Leibnitz is the highest of mountain ranges on the moon, with its peak at 41,800 feet above the neighbouring plains. Other ranges are named after famous earthly ones like the Caucasus, the Apennines, the Alps, the Carpathians.

Women, too, are not far behind the men in getting to the moon. St. Catherine of Alexandria, a fourth century martyr, has the great Catherina crater all for herself!

Caroline Herschel, who is the discoverer of Uranus and who herself spotted eight comets, has only a small crater on the moon. Maria Mitchell, one of the first U.S. women astronomers, is there also.

Hitherto only nine women have managed to transport themselves, or at least their names, to the surface of the moon.

The eminent German astronomer, John Havellus, made the first attempt to describe the moon. In 1643 he published his monumental study, Selenographia or Description of the moon.

But he gave only mythical names to the lunar geographical features he described, and many of them were called by earthly geographical names. Then, in 1645, Michel Langrenus started putting the names of real persons on the moon.

Being court astronomer to Philip IV of Spain, he constructed his lunar map at Philip's expense. He repaid his patron by naming the largest ocean for him so that Philip happened to be the first man on the moon.

In 1651 came Giovanni Battista Reccioli, famous Italian mathematician who is more proficient in astronomy. When he constructed his lunar map, he first erased the spanish astronomer's choices and wrote in his own.

Riccioli's choice of names were retained by successive mappers like Bear and Maedler in 1837 Schmidt in 1874, Nelson in 1876, Webb in 1878, and others like Shroter, Draper, Bond, De la Rue.

Thus it came about that nowadays Riccioli is credited with having started the system of personalising lunar geographical features with names of real persons.

Riccioli first put Plato on the moon. Then he turned to Tycho Brahe, the great Danish astronomer. Riccioli, who admired Tycho, searched the surface of the moon to find the best spot to put him on.

He found a splendid crater with coloured streaks radiating from it, and named it Tycho. But Riccioli admired Copernicus and Kepler much less, and so he thrust them into the Ocean of Storms, an expansive valley surrounded by mountains.

Since Riccioli's days, many dead and living people have been able to get to the moon. To date, 110 people have been so lucky, or unlucky?

Many of them are astronomers, quite a few of them are great men of the past, and some are millionaires who have financed astronomical research.

James Lick, a manufacturer-millionaire who spent 1,820,000 rupees to found the great observatory on Mt. Hamilton near San Jose, California, has a place on the moon. Charles Tyson Yerkes, who spent a large sum for founding the Yerkes observatory of the Chicago University, also is on the moon.

Anyhow, an unforgettable region on the moon is Hell. There is no need to take fright, for this is not the disreputable region of fire and brimstone where the sole of the wicked are supposed to go.

It is a region named after the Jesuit priest-astronomer, Maxi-millian Hell, who made accurate observations of the transit of Venus across the Sun's disc in 1768. He was born in Hungary and he died in Vienna in 1792.

The last man who has been put on the moon is Dr. James C. Bariett of Baltimore. He has 4000 miles of rough hill-strewn plain named after him in October 1951 by the famous British astronomer, Hugh Percy Wilkins, who is himself already there.

There is no need to be anxious that the moon's craters will be exhausted before some of us can get a chance to put ourselves on the moon! There are at least 200,000 craters on the moon as calculated by Professor Pickering the U.S. astronomer.

Whenever that is exhausted there is of course, the other side of the moon with its plentitude of possibilities awaiting the attention of the name-giving enthusiasts!

## SMILED AND PAID UP

A Hindu in Mauritius, who earns 10s. a week, spent £5 8s. 1d. on a coconut, the other day. He bought it for the normal price of two pence then carefully wrapped it and presented it for air transport to a shrine in Madhya Pradesh, Central India. Told what it would cost him, he smiled and paid up: air freight, £2; Customs, £2 5s.; duty, 6d.; clearing and forwarding, £1 3s.

Customs wanted to break open the coconut but were dissuaded as coconuts are traditional offerings to gods in Indian temples. But this was certainly the most expensive cocoanut ever offered to a god!

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The Rationalist

## SANSKRIT WISDOM

From Bhagavatha

II

The sage should receive food in little morsels, and not impose himself on any householder so as to become a burden, just as the bee takes its honey from each flower without causing hurt to the flower.

And like the bee the clever man should extract knowledge from everywhere, from the major as well as the minor branches of learning.

The ascetic should accept food only with his hands and for his immediate needs, not for laying bye and storing it, for otherwise, as the bee which stores honey gets robbed of its store and is itself destroyed, he will be robbed of his store and be himself destroyed.

He must not touch a female, even in the shape of a wooden image, even with the tip of his foot, for if he does he will be captured and enslaved like an elephant which is captured by the lure of a female.

The wealth which the miser neither gives nor enjoys passes into some one else's hands, and if the latter also neither gives nor enjoys, it will pass to some one else.

One must beware of sophisticated pleasures for, otherwise, like the deer which, attracted by the huntsman's music gets captured, the hermit who gets caught by urban frivolities, succumbs to their corrupting influences.

The sense of taste is difficult to conquer, but it has to be conquered. Otherwise, like the fish which, yielding to the craving of the palate bites the fisherman's bait and gets caught, man yielding to the craving of the tongue becomes gross and besotted.

Pingala was a demi-mondaine. She would adorn herself and wait for a rich customer to come to her. But when none came, it dawned on her how futile her occupation was, and that in her own heart she had a Lover who was always with her, Whom she could love to her heart's content, Whose love for her would be ineffable and surpassing, by which she would attain the highest bliss. Then onwards she turned over a new leaf, and lived a life of spiritual devotion and unalloyed happiness, From this I learnt to seek my happiness from the God within me, rather than from human contacts from outside.

From the bird ospray I learnt that to acquire and flaunt before others what they covet, leads to misery, and that one should avoid it. The ospray was flying with a piece of flesh in its mouth. It was set on by the eagle, hawk, and other big birds of prey, and would have been killed if it hadn't let go the flesh.

The infant has no feelings of honour or shame, and no anxiety about arranging for food and clothing. It knows only innocent play and blissful sleep. Thus from the infant I learnt to be free from all such feelings and cares.

(To be continued.)

G. R. Josyer.

## BACK TO LIFE

An electrical machine that brings the dead back to life—that's one of medicine's latest wonders. Recently a man collapsed with a heart attack as he walked out of an American hospital. He was rushed to an emergency operating room, where on examination he was declared to have died from coronary thrombosis, a type of heart attack that kills many people to-day.

Eminent surgeon Dr. Claude Beck decided to try immediately the electric-shock machine used for reviving patients' heart actions when they collapsed during heart operations. This machine had never been used previously on a patient who had had an attack before reaching the operating theatre and who had actually been declared dead.

Still wearing his street clothes the man lay there as Beck bared his heart and began administering the shock treatment. After the fifth shock drops of sweat began to form on the forehead of the man who had already been "dead" for half an hour. The battle was won!

The treatment proved completely successful. Next day the patient became completely conscious and was soon discharged from hospital full of praise for modern medicine. The after-effect was a total loss of memory concerning the day on which he "died."

It is suggested that in nine cases out of ten where apparently fatal heart attacks occur, this treatment might be successful; already another hospital has successfully used this method.

A new treatment for clogged heart arteries is also being used. With a fine metal tube American specialists have bored and cleaned coronary arteries from the fatty clogging substances that can limit the flow of blood of heart sufferers. This means hope for many who would otherwise have died.

At the National Heart Hospital, in London, a seaweed-extract is being tested on patients in the hope that it may protect the heart against attacks of coronary thrombosis.

Regular doses of this extract, laminarin sulphate, may clear the blood of microscopic fat droplets which are thought to damage the arteries responsible for keeping the heart beating. But until full-scale trials have been completed, no definite conclusions can be drawn, it is emphasized in the British Medical Journal.

## "THINK"

In a business establishment, signs bearing the single imperative word "Think" were posted on the walls.

Apparently the experiment in initiative didn't work very well. A few weeks later the signs bore a new command: "Don't think; ask!"


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*Chamaraja Road, Mysore*

## BEST

A tailor who had rented a new shop in a suburb took a friend to see it. As they approached it they passed a tailor's shop with this sign over the door: "Here is the best tailor in London." Then they came to one with this printed on his window: "The best tailor in the world!"

"What are you going to do about it?" asked the friend.

"This," said the tailor, and produced a card reading: "The best tailor in this street!"

## DEVIL STAMP

A furore was recently caused in the United States when a woman bought some postage stamps and promptly refused to accept them as she wanted them for the mailing of church correspondence. The post office clerk had no other stamps for the same price to give her. She took up the matter with her parson who didn't quite know what to do. He referred it to his church authorities who took it up with Washington.

Eventually an additional stamp of the same price was issued. The stamp to which the woman objected was issued to commemorate Devil's Tower National Monument in Wyoming and depicted—a devil!

## DAILY SPEECH

They were arguing the other day as to the number of words the average individual utters in the course of daily speech. Can you settle the argument? asks a reader.

It has been calculated that an average man spends thirteen years of his life talking. His daily speech consists of 18,000 words, equivalent to a book of 54 pages!

## ವೇದ ಶಾಸ್ತ್ರ ಪೋಷಿಣೀ ಸಭೆಯ ಕಾರ್ಯಕಾರಿ ಮಂಡಲಿ

ಈ ನಗರದ ವೇದಶಾಸ್ತ್ರ ಪೋಷಿಣೀ ಸಭೆಯ ವಾರ್ಷಿಕ ಸಮ್ಮೇಳನವು ನಿನ್ನೆ ನಡೆದು, ಪ್ರಸಕ್ತ ಸಾಲಿನ ಅಧಿಕಾರಿ ವರ್ಗ ಮತ್ತು ಕಾರ್ಯಕಾರಿ ಸಮಿತಿ ಸದಸ್ಯರನ್ನು ಚುನಾಯಿಸಲಾಯಿತು.

ಶ್ರೀ ರಾವ್ ಬಹದ್ದೂರ್ ಎಂ. ರಾಮಸ್ವಾಮಿಯವರು ಅಧ್ಯಕ್ಷರಾಗಿಯೂ, ಶ್ರೀ ಪಿ. ಸೀತಾರಾಮಯ್ಯನವರು ಉಪಾಧ್ಯಕ್ಷರಾಗಿಯೂ, ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್‌ರವರು ಕೋಶಾಧಿಕಾರಿಗಳಾಗಿಯೂ ಮತ್ತು ಮಹಾ ವಿದ್ವಾ ವೈ. ಚಂದ್ರಶೇಖರ ಶಾಸ್ತ್ರಿಗಳು ಮತ್ತು ಶ್ರೀ ಎಸ್. ಮಲ್ಲಿಕಾರ್ಜುನ ಶಾಸ್ತ್ರಿಗಳು ಕಾರ್ಯದರ್ಶಿಗಳಾಗಿಯೂ ಆರಿಸಲ್ಪಟ್ಟರು. ಶ್ರೀಗಳಾದ ಎಸ್. ಕೃಷ್ಣಯ್ಯಂಗಾರ್, ಜಿ. ಕೃಷ್ಣಸ್ವಾಮಿ, ಡಾ|| ಎ. ಎಸ್. ನರಸಿಂಹಯ್ಯ, ಬಿ. ಎಸ್. ವೆಂಕಟರಾಮಯ್ಯನವರು, ಎಂ. ಎಸ್. ವೆಂಕಟರಮಣಾಚಾರ್ಯರು, ವಿದ್ವಾಂಸರುಗಳಾದ ಪಿ. ರಾಮಚಂದ್ರಾಚಾರ್ಯರು, ಎಸ್. ವೆಂಕಟ ನರಸಿಂಹಾಚಾರ್ಯರು, ಕೆ. ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರು, ಟಿ. ಆರ್. ಚನ್ನಿಗರಾಯ ಪುರಾಣಿಕರು, ಪಿ. ವಿ. ವೆಂಕಟಕೃಷ್ಣ ಭಟ್ಟರು ಮತ್ತು ಎಸ್, ಸುಬ್ರಮಣ್ಯ ಶ್ರೌತಿಗಳು ಸದಸ್ಯರಾಗಿರುವರು.

## HIS CONTENTS

Spotting an elderly Zulu with a bulky sack slung over his shoulder walking along a street near Cape Town late one night, an alert police constable stopped the man and demanded to see the contents.

"Snakes," the Zulu replied. The disbelieving constable decided to have a look but he couldn't see anything so he dug his hand into the bag. With a screech he whipped out his hand and, without further questioning marched the Zulu to the police station where the sergeant ordered the Zulu to empty the bag.

He did so—and a dozen poisonous reptiles of all types cascaded out and began seeking escape routes from the building. It took the old Zulu another hour to round them up again. He had been out catching snakes on the mountainside to sell them to a snake park!

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# OUR FOOD

The question "Why do we eat what we do in the way we do?" seems a simple one, but a moment's thought shows that there is no simple answer. In fact, human food habits depend on a variety of factors, historical, geographical, cultural, economic and so forth.

Foods can be divided into a number of main groups such as cereals, starchy roots (potatoes, yams), pulses (peas, beans, etc.), sugar, fats and oils, fruits, vegetables, meat, eggs, fish, milk. All human diets consist of these foods in varying—very varying—proportions.

The list reflects in the first place the way in which man has adapted himself to the environment presented to him by our planet at a particular stage in its existence.

Given that environment, and the need for food created by the expansion of the human race from a few scattered groups into a population of 2,500 millions, it is difficult to imagine any very striking differences in the main human foods.

Man might have domesticated other grasses into cereals, surrounded himself with different domestic animals and birds, and hit on wild roots, tubers, vegetables and fruits which after centuries of cultivation, would have rivalled or surpassed cassava, potatoes, cabbages and oranges. But this would mean differences within the food groups rather than entirely other sources of food.

The development of science may, of course enable other sources to be tapped or created. Enthusiasts tell us that algae and grass suitably processed, could provide human food in large quantities.

There is also the prospect, somewhat remote, of "synthetic food." At the present time, however, we must make do with the food and food sources we have inherited.

"Food technology," in a broad sense of this term, has been as important a factor in the development of food sources as domestication, selection and careful husbandry and cultivation.

Beginning with the use of fire for roasting meat, man has learnt to 'process' most of his foods in various ways, the invention of bread being a striking example. Out of domestic and local processing have grown the food industries which turn the raw material from fields and plantations into the elegant products familiar in our shops and on our tables today.

Large-scale food industry is not new; for example, sugar has been a factory product for centuries, and in ancient Rome there were great bakeries which made the bread for the proletariat. But within the last century or so the food industry has expanded to such a degree that it now exercises a profound and, on the whole, beneficent influence on human food patterns.

This was not always the case before the modern science of nutrition was born and its main findings became fairly common knowledge.

Geography or locality naturally influences food patterns. Since rice, but not wheat, flourishes in South-East Asia, the inhabitants of that region are in general rice eaters rather than wheat eaters.

But during recent centuries the effect of geography has been steadily reduced. In the first place, the useful food plants and food-producing animals originating in one region have spread round the world.

Maize is today so characteristic a crop in Egypt that one is almost surprised not to find maize cobs depicted in ancient Egyptain tombs; the turkey of the American has become, by a curious sequence of events, a symbol of the English Christmas!

Secondly, the development of transport and technology has decreased dependence on local food supplies. Many countries such as, for example, Cuba, Israel and Venezuela, today rely heavily on imported foods, though few surpass in this respect that great food importer, the United Kingdom.

Through refrigeration and other technical devices, well-to-do people anywhere in the world have an almost unlimited choice of foods. On the other hand, the majority of people in what are nowadays called the underdeveloped countries still live on foods which they themselves produce locally.

In such circumstances, food patterns are less flexible and the diet in general more monotonous than in modern urbanised civilization

Although human food patterns are based on the main food groups above listed, other elements in these patterns cannot be ignored. Scientifically speaking, a diet is satisfactory if it provides calories, proteins, vitamins and minerals in sufficient quantities. People in general do not hold that view.

There are certain 'extras' in most human diets—tea, coffee, alcoholic drinks, flavouring agent, etc.—which contribute little to dietary requirements but are in practice almost as essential commodities as staple foods.

Their production influences agricultural economy in many parts of the world, and they figure significantly in family food budgets. People will have their 'extras' even at the expense of more nutritious articles of diet.

Books could be written about the influence of custom and habit on food patterns. Every cultural group has its strong preferences for certain kinds of foods and cooking and for a certain timing, size and sequence of meals, eaten according to a local ritual.

Taste and flavour have a physiological basis —about which surprisingly little is known— and hence we can assume a certain rough uniformity in human palates: sweet is sweet and sour is sour to all normal human beings. But we also know that taste can be educated or conditioned so that one man's meat is another man's poison.

A discussion of food superstitions and taboos—also cultural phenomena—would again require a volume to itself with illustrations drawn from all types of human society, civilized and primitive.

Dr. Cicely Williams, who introduced the word 'kwashiorkor' (a form of protien malnutrition) into medical literature, writes:

'In East Africa, where kwashiorkor is alarmingly common, there are places where meat and milk are available but the women and children do not get them. The women are told that if they eat eggs they will become sterile, if they eat fowls they will crow, if they eat goat they will grow beards!'

These are extreme examples, but there would be no difficulty in finding less picturesque ones nearer home.

Food production, processing and transport, wage levels, food prices—all these are only one side of the picture: on the other are human beings and their incalculable behaviour. But, of course, economic factors do exert a fundamental influence on dietary patterns.

In return for a given sum of money, certain kinds of foods yield more calories than others. In the first group are cereals, starchy roots and sugar, and in the second milk products, meat and eggs. Less land and agricultural effort are needed to produce a given number of cereal calories than the same number from foods of animal origin, which are richer in some essential nutrients.

'Enough food' is a primary human necessity. When people are poor they must, to obtain sufficient calories, rely mainly on the cheaper foods. Investigation in many countries

(*Continued on page 6.*)

The Rationalist

## AN ENGLISHMAN ON HINDUISM

"When at last we got to Benares a young man of my own age came to meet my companion and the Swami asked him to find me a room. His name was Mahendra and he was a teacher at the university. He was a nice, kindly, intelligent fellow and he seemed to take as great a fancy to me as I took to him. That evening he took me out in a boat on the Ganges; it was a thrill for me, very beautiful, with the city crowding down to the water's edge, and awe-inspiring; but next morning he had something better to show me, he fetched me at my hotel before dawn and took me out on the river again. I saw something I could never have believed possible, I saw thousands upon thousands of people came down to take their lustral bath and pray! I saw one tall gaunt fellow, with a mass of tangled hair and a great ragged beard, with nothing but a jock-strap to cover his nakedness, stand with his long arms outstretched, his head up, and in a loud voice pray to the rising sun! I can't tell you what an impression it made on me! I spent six months in Benares and I went over and over again on the Ganges at dawn to see that strange sight! I never got over the wonder of it. Those people believed not halfheartedly, not with reservation or uneasy doubt, but with every fibre of their being!

Do you know anything about Hinduism?

"Very little," I answered.

"I should have thought it would interest you. Can there be anything more stupendous than the conception that the universe has no beginning and no end, but passes everlastingly from growth to equilibrium, from equilibrium to decline, from decline to dissolution, from dissolution to growth, and so on, to all eternity?"

"And what do the Hindus think is the object of this endless recurrence?"

"I think they'd say that such is the nature of the Absolute. You see, they believe that the purpose of creation is to serve as a stage for the punishment or reward of the deeds of the soul's earlier existences."

"Which presupposes belief in the transmigration of souls."

"It's a belief held by two thirds of the human race."

"The fact that a great many people believe something is no guarantee of its truth."

"No, but at least it makes it worthy of consideration. Christianity absorbed so much of Neo-Platonism, it might very easily have absorbed that too, and in point of fact there was an early Christian sect that believed in it, but it was declared heretical. Except for that Christeans would believe in it as confidently as they believe in the resurrecton of Christ."

"Am I right in thinking that it means that the soul passes from body to body in an endless course of experience occasioned by the merit or demerit of previous works?"

"I think so."

"But you see, I'm not only my spirit but my body, and who can decide how much I, my individual self, am conditioned by the accident of my body? Would Byron have been Byron but for his club foot, or Dostoyevski Dostoyevski without his epilepsy?"

"The Indians wouldn't speak of an accident. They would answer that it's your actions in previous lives that have determined your soul to inhabit an imperfect body." Larry drummed idly on the table and. lost in

thought, gazed into space. Then, with a faint smile on his lips and a reflective look in his eyes, he went on: "Has it occurred to you that transmigration is at once an explanation and a justification of the evil of the world? If the evils we suffer are the result of sins committed in our past lives we can bear them with resignation and hope that, if in this one we strive towards virtue our future lives will be less afflicted. But it's easy enough to bear our own evils, all we need for that is a little manliness; what's intolerable is the evil, often so unmerited in appearance, that befalls others. If you can persuade yourself that it is the inevitable result of the past, you may pity, you may do what you can to alleviate, and you should, but you have no cause to be indignant."

"But why didn't God create a world free from suffering and misery at the beginning when there was neither merit nor demerit in the individual to determine his actions?"

"The Hindus would say that there was no beginning. The individual soul, co-existent with the universe, has excited from all eternity and owes its nature to some prior existence."

"And does the belief in the transmigration of souls have a practical effect on the lives of those who believe it? After all, that is the test."

"I think it has. I can tell you of one man I know personally on whose life it certainly had a very practical effect. The first two or three years I was in India I lived mostly in native hotels, but now and then someone asked me to stay with him and once or twice I lived in grandeur as the guest of a maharajah. Through one of my friends in Benares I got an invitation to stay in one of the smaller northern states. The capital was lovely; 'a rose-red city half as old as time.' I was Recommended to the Minister of Finance. He'd had a European education and been to Oxford. When you talked to him you got the impression of a progressive, intelligent and enlightened man; and he had the reputation of being an extremely efficient minister and a clever, astute politician. He wore European clothes and was very natty in appearance. He was rather a nice-looking fellow, a little on the stout side as Indians tend to become in middle age, with a close-cropped, neat moustache. He often asked me to go to his house. He had a large garden and we'd sit under the shade of great trees and talk. He had a wife and two grown-up childern You'd have taken him for just the ordinary, rathee commonplace Anglicized Indian, and I was staggered when I found out that in a year, when he reached the age of fifty, he was going to resign his profitable position, dispose of his property to his wife and children, and go out into the world as a wandering mendicant! But the most surprising part was that his friends, and the maharajah, accepted it as a settled thing, and looked upon it not as an extraordinary proceeding but as a very natura one!

"One day I said to him: 'You, who are so liberal, who know the world, who've read so much, science, philosophy, literature—do you in your heart of hearts believe in reincarnation?

"His whole face changed. It became the face of a visionary.

"'My dear friend,' he said, 'If I didn't believe in it life would have no meaning for me!'"

S. Maugham.

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(*Continued from page 3*)

have shown that in general family diets become more varied and nutritious with increasing income, and what is true of families is also broadly true of countries and regions.

In poor agricultural countries, particularly those with a high density of population per unit of cultivated land, cereals usually provide 65 per cent or more of total calories.

But here again there are the inevitable provisos and complications. Thus, while the consumption of some valuable foods rises with increasing income, that of other valuable foods may fall. Again, some poor agricultural countries obtain a better diet than others from approximately equivalent and limited food production resources.

Many studies have been made to show what people eat and whether their diets are satisfactory in quantity and quality. On a natural scale, what are called "food balance sheets" have been prepared for many countries in the world.

These show the average composition and value of national diets but, on the other hand, do not reveal variations in patterns of food consumption within countries due to locality, economic status and numerous other factors. They are often inaccurate because the food supply and population statistics on which they are based are faulty and incomplete.

The direct study of family food consumption by dietary surveys supplements the data provided by food balance sheets and gives a clear picture of food habits.

Techniques for making dietary surveys in both urban and rural areas have been devised. Unfortunately such surveys are expensive and time-consuming, and in only a few countries have they been made on an adequate scale.

W.R.A.

## BRAHMASTRA WAS NUCLEAR

"Sir,—May I refer to the description of the Brahmastram by Valmiki in the Ramayana?

In modern terminology, this electrically charged missile with sun-like radiation was built with the energy of matter. Its structure was gaseous and its mass mountainlike. It had a glittering brilliance and a well-designed gold-mounted tail (obviously to guide it).

Failing to slay Ravana with his conventional weapons, Rama hurled the Brahmastram at him. In its blazing progress through space it trailed clouds of smoke, rocked the earth, and put terror in the hearts of men. Having rent Ravana's chest asunder it slid almost silently back to Rama's armoury. It was thus doubly guided, precluding all possibility of its straying through stratosphere.

Now this account of Valmiki's is so much in conformity to, and so very consistent with, currently known facts that it cannot just be dismissed as a flight of poetic fancy. The Brahmastram is, therefore, a very ancient if not the earliest ancestor of modern nuclear weapons.

But it has one great difference from its twentieth century variety. Its lethal effect was limited to its target. For while this terrific duel between Rama and Ravana went on, the massed array of combatants on both sides sat back, looking on in awe. The weapon had no deleterious effect on the life and health of existing or future humanity, as its modern versions are reported to have. But man in those ancient days did not know the techniques of "civilisation"! He had not replaced wisdom by knowledge!

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## AN ENGLISHMAN ON HINDUISM

(Continued)

II

"What eventually happened to your friend of the rose red city?"

"Two years later I was down south at a place called Madura. One night in the temple someone touched me on the arm. I looked around and saw a bearded man with long black hair, dressed in nothing but a loincloth, with the staff and the begging bowl of the holy man. It was not till he spoke that I recognized him. It was my friend! I was so astounded that I didn't know what to say. He asked me what I'd been doing and I told him; he asked me where I was going and I said to Travancore; he told me to go and see Shri Ganesha. 'He will give what you're looking for,' he said. I asked him to tell me about him, but he smiled and said I'd find out all that was necessary for me to know when I saw him. I'd got over my surprise by then and asked him what he was doing in Madura. He said he was making a Pilgrimage on foot to the holy places of India. I asked him how he ate and how he slept. He told me that when anyone offered him shelter he slept on the veranda, but otherwise under a tree or in the precints of a temple; and as for food, if people offered him a meal he ate it, and if they didn't he went without. I looked at him: 'You've lost weight,' I said. He laughed and answered that he felt all the better for it. Then he said good-bye to me—it was funny to hear that guy in a loincloth say, 'Well, so long, old chap'—and stepped into that part of the temple where I couldn't follow him.

"I stayed in Madura for some time. I think it's the only temple in India in which the white man can walk about freely so long as he doesn't enter the holy of holies. At nightfall it was packed with people, m women and children. The men, stripped the waist, wore dhoties, and their forehea and often their chests and arms, were thic smeared with the white ash of burnt cow-du You saw them making obeisance at one shri or another and sometimes lying full length the ground, face downwards, in the rit attitude of prostration. They prayed a recited litanies. They called to one anoth greeted one another, quarrelled with c another, heatedly argued with one anothe There was an ungodly row, and yet in son mysterious way God seemed to be near an living!

"You pass through long halls, the ro supported by sculptured columns, and at th foot of each column a religious mendicant seated; each has in front of him a bowl fo offerings or a small mat on which the faithfu now and again throw a copper coin. Som are clad; some are almost naked. Some loo at you vacantly as you pass; some are read ing, silently or aloud, and appear uncons cious of the streaming throng. I looked for m friend among them; I never saw him again I suppose he proceeded on the journey to h goal."

"And what was that?"

"Liberation from the bondage of rebirt According to the Vedantists the self, whic they call the atman and we call the soul, i distinct from the body and its senses, distinc from the mind and its intelligence; it is no part of the Absolute, for the Absolute, being infinite, can have no parts, but the Absolut itself. It is uncreated: it has existed fron eternity and when at last it has cast off th seven veils of ignorance will return to th infinitude from which it came. It is like a drop of water that has arisen from the sea and in a shower has fallen into a puddle, then drifts into a brook, finds its way into a stream after that into a river, passing through

mountain gorges and wide plains, winding this way and that, obstructed by rocks and fallen trees, till at last it reaches the boundless seas from which it rose."

"But that poor little drop of water, when it has once more become one with the sea, has surely lost its individuality?"

Larry grinned.

"You want to taste sugar, you don't want to become sugar. What is individuality but the expression of our egoism? Until the soul has shed the last trace of that it cannot become one with the Absolute."

"You talk very familiarly of the Absolute, Larry, and it's an imposing word. What does it actually signify to you?"

"Reality. You can't say what it is; you can only say what it isn't. It's inexpressible. The Indians call it Brahman. It's nowhere and everywhere. All things imply and depend upon it. It's not a person, it's not a thing, it's not a cause. It has no qualities. It transcends permanence and change; whole and part, finite and infinite. It is eternal because its completeness and perfection are unrelated to time. It is truth and freedom!"

"Golly!" I said to myself, but to Larry: "But how can a purely intellectual conception be a solace to the suffering human race? Men have always wanted a personal God to whom they can turn in their distress for comfort and encouragement?"

"It may be that at some far distant day greater insight will show them that they must look for comfort and encouragement in their own souls. I myself think that the need to worship is no more than the survival of an old remembrance of cruel gods that had to be propitiated. I believe that God is within me or nowhere. If that's so, whom or what am I to worship—myself? Men are on different levels of spiritual development, and so the imagination of India has evolved the manifestations of the Absolute that are known as Brahma, Vishnu, Siva and by a hundred other names. The Absolute is in Iswara, the creator and ruler of the world, and it is in the humble fetish before which the peasant in his sun-baked field places the offering of a flower. The multitudinous gods of India are but expedients to lead to the realization that the self is one with the supreme self."

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# The Rationalist

## SANSKRIT WISDOM

From Bhagavatha

Avadhoota and King Yadu.

III

"I learnt this lesson from watching a maiden. If she wore a number of bangles on her wrists, they would jingle noisily at every motion of her hands. If she wore only two bangles on each wrist, even they would tinkle and betray her presence. But if she wore only one bangle, there would be no sound at all, and she could go about her business with ease So I learnt that three is a crowd, two is chatter, and solitude best for mental peace!

From the archer who has strung his bow and fixed his arrow and is intent only on his target and doesn't heed even if a king is passing by with his noisy retinue, I learnt that the yogi should be unaffected by the wayward senses, and concentrate his thoughts on the Supreme.

The serpent's lesson is that it knows that building a nest or home is arduous and unwise, and dwells in an ant-hill. Similarly man should realise that it is foolish to build a home for an ephemeral body, and pass through life unencumbered and free.

Just as the spider throws out its silken strand and fashions a web, and after it has served its purpose sucks it in, so God procreates this variformed world of beings, and after a time lets them be swallowed by a giant deluge, and again recreates them.

The bee takes the moth into its little hole, and the moth by constant association with the bee takes the shape of the bee. So by constant association, we imbibe the characters o the good or evil things we associate with.

Thus from these twenty-four teachers I have learnt lessons which guide my conduct

Even my own body has contributed in some measure to my knowledge. The body with its liability to misery, with its inevitability of births and deaths, has roused in me a sense of resignation, and though it is the means of ascetic discipline and spiritual wisdom, it ends as a carcass torn by foxes and dogs, and has therefore ceased to be of concern to me The body which gathers around it wife, children, cattle, servants, house, wealth and companions, as means of happiness, like a tree, which leaves a seed to give rise to another tree, leaves a seed which in turn becomes another body, so perpetuating the carnal misery. The tongue leads this body in one way, thirst leads it in another, the creative organ, the skin, the stomach, the ears the nose, the eyes, the instinct of action, all drag the body in different ways, just as many step-wives drag the husband in different ways and give him a terrible time! God by his creative power created the lands seas and mountains, the trees, insects, centipedes, birds, beasts and fishes: and then He created man capable of the highest spiritual realisation, and rejoiced.

Since the materialistic wealth and happiness which this body can attain is ephemeral one must use it as means to attain salvation One must covet knowledge of God from many teachers, because each one has a different way of realising that knowledge according to his genius. All this has developed in me a spirit of renunciation and I wander about without attachments and without feelings."

Hearing these profound words of Sage Avadhoota with growing amazement, king Yadu thanked him with veneration, and taking leave of him, turned his thoughts to God.

G. R. Josyer

## Dr. SIR C. P. RAMASWAMY IYER

K.C.I.E., LL.D.

Sachivottama, Dr. Sir C. P. Ramaswamy Iyer honoured Mysore with a rare visit, and gave delight to two sections of the public of Mysore, the Golden Jubilee Assemblage of the Mysore Bar Association and a select gathering of the Brahmana Dharma Sahaya Sabha. He graced and addressed the open session of the Karnataka Lawyers' Conference also.

Delivering the Presidential address of the Golden Jubilee, Sir Ramaswamy Iyer observed that the Lawyer had been put in the background in present day India, that though some of the top men—like Nehru and Rajagopalachari and Prasad,—were lawyers, the legislatures were filled with immature and ill-educated politicians, who had set up a constitution which was a hotch-patch of many constitutions, and it was far too frequently being tinkered with "Ordinances", "Amendments to the Constitution", and "Amendments to Amendments to the Constitution!"

This queer thing was due to the fact that conscientious lawyers who were well up in law, and wished to do justice to their clients, could not spare time to enter politics, which was a full time job, and the few who did enter it were lost amongst the herd of demogogic quack reformers who filled the legislatures. There was no place in the Cabinet itself for the Law Minister in recent years, though from 1836 and Bentinck's time, for over a century, the Law Minister had been part of the Imperial Cabinet. The result was a lot of hasty, ill-thought out and ill-drafted legislation which was giving rise to much public hardship.

He urged the formation of an All-India Bar Council, to deal with the ethics of the Bar, a sensible correlation between the senior and junior members of local bars in place of the present mutual distrust and disaffection, and the formation of a legal fund in each city to help lawyers in dire need. He said that the idea of the State profiting from the dispensation of Justice was cruel, and that justice should be easy, quick, and cheap.

He pointed out that for a civilised State it was becoming all too common to exclude more and more acts of legislature from the purview of the nations' Judiciary, and it boded danger to the public. He said that law was becoming many-sided and complex, such as Income Tax, Sales Tax, Tenancy laws, labour laws, etc. that no individual lawyer could cope with them, and urged that lawyers form small partnerships so that work that was brought in by various classes of clients could be accepted and all of them rendered equal justice. He exhorted lawyers to remember always that their role in life was to see that the reign of law was guaranteed to the citizen, and above all to see that human justice bore a resemblance to the Divine Justice which kept the Universe on its course!

At the Brahmana Dharma Sahaya Sabha Sir Ramaswamy Iyer was received by the Executive Committee. After Vedic chant by the priests present, Rao Bahadur M. Ramaswamy, the President, and Sri K. Sheshadri B.A., B.L., the Secretary, paid tributes to Sir C. P. Ramaswamy Iyer's many-sided greatness and expressed gratitude for his gracious visit to the institution.

Sir Ramaswamy Iyer, responding, observed that he himself was a Deekshit, descending on the maternal side from the celebrated Sanskritist and Advaitin, Sri Appaiya Deekshit, that his contact with mysore was very old, since, while at in his teens his vacations used to be spent with Sri A. Ramachandriyer, the then Chief Justice of Mysore, that Sir K. Sheshadri Iyer, who was a close friend of his father, used to ask him to read English and French poets to him at Bangalore and Ooty,

that he was a close disciple of the holy Swamis of Sringeri, and that the last three Maharajas were friendly with him, and especially the late Yuvaraja. He complimented the Brahmana Dharma Sabaya Sabha upon its good work among the three sects of Brahmins, and hoped that it would extend its field of useful activities. As a token of his appreciation he denoted of Rs. 250 to the funds of the Sabha.

On his way from the Lawyers' Conference Sir C. P. Ramaswamy Iyer graciously called at the International Academy of Sanskrit Research, and left a message. We had the pleasure of visiting him in the afternoon at "Vasantha Mahal", having Tea with him, and accompanying him to the Golden Jubilee and Brahmana Dharma Sahaya Sabha engagements.

Having seen the men of sixties, and under-sixties, of Delhi in various stages of senility, it was refreshing for us to see one who is 78, who rises at 4 in the morning and performs Yoga, speaking for an hour to an admiring audience with head high and with scintillating wit and corruscating wisdom.

*Editor.*


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* * *

"Speak when you're angry and you'll make the best speech you'll ever regret!"

* * *

Charles Lamb loved theatre and managed to get one of his plays produced. It was a howling failure! On the fatal first, and only night, the audience hissed it heartily, and Lamb joined in the hissing. He explained that he did so because he was damnably afraid of being taken for the author!


**POPULAR BOOKLETS.**

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# THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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THE NEAREST AGENT.

## THE BRITISH PRESS

An analysis of Britain's newspaper Press and its owners is made by Mr. Francis Williams in his latest book, "Dangerous Estate."

Mr. Williams, who was editor of the Daily Herald from 1936 to 1940, gives this picture of the late Lord Southwood, who was chairman and managing director of Odham's Press, Ltd., and the Daily Herald.

"Apart from an odd passion for buying clothes—he had a standing order with his tailor for two dozen suits a year, all conservatively cut in blue, grey or brown, and never liked to have fewer than 50 pairs of shoes in his wardrobe!—he had no private extravagances.

"He went abroad only once in his life—for a day trip to Le Touquet—and invariably spent his annual holiday of four weeks at the same place, the Grand Hotel in Eastbourne. There, he and his wife, to whom he was devoted, listened enraptured each evening to the orchestra in the Palm Court, throwing disapproving glances at fellow guests who chatted or rattled coffee cups. Their favourite tune was the Blue Danube waltz.

"He rarely entertained, still more rarely went to a theatre, hardly ever read a book, had no interest in conversation except on business matters, and listened to almost nothing on the radio except 'Lift Up Your hearts.'

"He knew nothing of art. When he decided, on getting his peerage, that he ought to have a country house, he made an offer for one, lock, stock and barrel, including all the furniture and pictures, and, when the vendor insisted on taking some of the pictures, summoned the editor of 'Ideal Homes' and instructed him to fill the blank spaces on the wall as he thought best!"

One chapter of the book deals with the newspaper "war", of the 1930s when gifts were offered as an inducement to obtain more readers. Mr. Williams says that when Lord Southwood offered sets of Dickens books there was a meeting between him and other newspaper proprietors to discuss a truce.

Lord Southwood refused to withdraw his scheme, and Mr. Williams says: "With a dramatic gesture, Beaverbrook, ever the actor, walked over to him.

'Elias', he said, 'this is war—war to the death. I shall fight you to the bitter end,' and drawing an imaginary sword he ran him through the body!

Dealing with the late Mr. Geoffrey Dawson, former editor of The Times, Mr. Williams maintains that "Dawson conducted himself vis-a vis Prime Ministers as though he were a superior civil servant, a confidential advisor. The influence that a great editor exercises should lie in the open. Much of Dawson's lay behind the scenes .... "Dawson knew little or nothing about the mind or mood of most of the ordinary people of Britain, as his almost total disregard of the problem of mass unemployment throughout most of his period shows."


ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜವಿಜ್ಞಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦

Life of Saint Anantarya.
in English and Hindi. 1—0—0

## UNUSUAL POLICIES

Perhaps you wondered, when you read recently that the famous Sabrina had insured her bust for £100,000, just how much premium she has to pay on this record policy. It is, £10 a week.

Three companies and sixty under-writers share this policy. It is reported to be the biggest bust insurance ever taken out by a private individual.

The en er ainment business abounds with stories of unusual insurance policies. One of the earliest was taken out by Pearl White, who thrilled millions in some of the first silent film serials. Pearl thought such a lot of her dimple that she insured it for £10,000 at the height of her career!

Two years ago an Australian dancer singer, Eunice Melville, insured each of her legs for £3,500 and her body for £4,000! The French dancer Mistinguett insured her beautiful legs —said to be the loveliest in France - for a million dollars way back in the 'twenties!

When Liberace, the TV pianist, was in Paris not long ago he told a colleague of his that his hands are insured for £357,143. "That is for total disability, of course," he explained. Hollywood's Frank Morgan put such a value on his grey moustache and wavy hair that he insured them in 1947 for £2,500!

Another film star, Harold Lloyd, became so fond of the glassless spectacles he invariably wore in his comedies that he insured them for £5,000!

* * *

Some women learn to say things with their eyes, while others waste time putting their thoughts into words.

## YET THEY WERE UNSCIENTIFIC!

Mr. Ramanujam, Deputy Chief Engineer (Mechanical), of the Rs. 25-crore heavy electrical equipment project under construction in Bhopal, told a Rotary meeting recently that in spite of all modern amenities available it had not been possible to produce that superb quality of steel which had been used in Asoka pillars constructed over 2,000 years ago.

"We must take our hats off to the engineers of those times who could produce such a fine quality of steel without any facility of laboratories for scientific research and other amenities," he said.

Mr. Ramanujam said that the Asoka pillars were made of "pure and simple" iron but it had not been possible to produce that quality so far!


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# The Rationalist

## RAJA RAM MOHAN ROY

On May 22, India celebrated the 185th birth anniversary of Raja Ram Mohan Roy, the father of Indian Renaissance. He was born on May 22, 1772—the year in which Warren Hastings assumed the reins of Governorship of Bengal—in an orthodox Brahman family of Bengal.

But, though it may sound strange, the Raja rose to be the leader of the progressive school of thought in the first quarter of the nineteenth century.

Ram Mohan Roy was a precocious child. He had a wonderful memory and possessed a keen intellect. Fond of learning and languages, Ram Mohan, as Vidyasagar points out, was the master of ten languages: Sanskrit, Arabic, Persian, Greek, Latin, Hebrew, Urdu, Bengali, French and English.

It was a great achievement especially in an age when Indians looked with contempt on the study of European language and literature. Thus with his varied knowledge and great mastery of Indian and foreign languages Ram Mohan was eminently fitted for the career of journalism.

People remember him as a social reformer or as a pioneer of English education in India, but few ever know him as a journalist. Ram Mohan Roy was the first great Indian journalist of modern times. It would not be wrong to describe him as "the father of Indian Journalism."

A strange event led Ram Mohan Roy to take up journalism seriously. In their magazine, the Samachar Darpan, the Serampore missionaries vehemently criticised the Vedanta philosophy as countenanced by the Raja.

They opined that the pantheism of the Vedanta, while it counteracted polytheism, was at the same time inconsisted with the nature of the universe and its reality; it logically destroyed the responsibility of the human soul and the perfection of the Godhead.

The editors had invited replies to their criticism. Accordingly, the Raja sent an article. But the missionaries refused to publish the same. Such was the justice that was meted out to Indian writers by European missionaries! But Ram Mohan was resolved to get his article published, and to defend the Hindu philosophy against the attack of the Serampore missionaries. So he started his own magazine, "Brahmanical Magazine."

For this purpose he even established his own printing press. Only twelve issues of the magazine were brought out. Thereafter Ram Mohan started a regular periodical entitled "Brahmam Sevadhi." It was published concurrently in English and Bengali.

In these journals the Raja not only refuted the arguments of the Christian missionaries but also put forward counter-questions on the concepts of the Christian religion.

The relaxation of Press Regulations in 1819 by Lord Hastings, who was endowed with the liberal spirit of the age, gave a golden opportunity to Ram Mohan Roy to take up the cause of Indian journalism.

The Raja who was a prolific writer, utilised the Press, then in the nascent stage, to propogate his progressive views on subjects like idolatry and Sati, which required to be tackled for the rapid improvement of his beloved countrymen.

In 1821, he launched his Bengali weekly the Sambad Kaumudi (Moonlight of informa-

tion). It was a purely Indian undertaking, and the Raja deserves the praise of the posterity for starting an Indian Weekly.

His friend, Mr. James Silk Buckingham, editor of the Calcutta Journal, gave wide publicity to Ram Mohan's paper in his journal.

It dealt with 'religious, moral and political matters, domestic occurrences, as well as local intelligence.' Its subscription was deliberately kept as low as possible to attract a large number of readers. The monthly subscription was two rupees only. It was printed at the Sanskrit Press in Calcutta.

The same year Ram Mohan brought out another weekly, called the Mirat-ul-Akhbar (The Mirror of News). It was published in Persian and was intended primarily for the intelligentsia. Its standard was higher than that of Sambad Kaumudi. The former was published on Fridays while the latter was on Tuesdays.

In Buckingham, the intrepid and daring editor of The Calcutta Journal, the Raja found a true well-wisher of India. Ram Mohan's writings in Sambad Kaumudi and Mirat-ul-Akhbar were translated into English and published in Buckingham's journal almost regularly. This further gave publicity to Raja's ideas, especially to the English knowing gentry.

The Raja was a prolific writer. He wrote on almost all the burning topics of the day—idolatry, Sati, the rigours of caste system, the degrading position of women, Western education through the medium of English and even on the representation of Indians in the British Parliament. In short, the Raja was true spokesman and prophet of New India.

Lord Hastings' liberal Press policy and his relaxation of the Press Regulations had resulted in vehement attacks on the activities of the Company's Government in India. The Raja and the Progressive Indian Press—even Buckingham's Journal—severely criticised the Governmental activities.

Alarmed at the growth of hostile criticism, Mr. Adam, the acting Governor General, passed a Press Ordinance in March, 1823, which prohibited the publication of any paper or periodical without the previous licence from the Head of the Government.

Thus instead of mending their ways in the light of these criticisms the autocratic British Government of the day thought it prudent to prevent the free expression of opinion by the press, and thereby damp the ardour of the budding Indian Journalists.

But Ram Mohan was not the man to suffer defeat or sit idle. The Raja who stood for the liberty of thought and the freedom of Press, championed the cause of the Indian Press. His first act wat to organize a protest meeting against Adam's Press Ordinance.

Next he presented a petition against the infringement of this popular liberty to the Supreme Court at Calcutta. But it was of no avail for the Court was in no mood to displease the Government. It was a clear case of partisanship.

Thereupon Ram Mohan Roy sent a grand petition, in the form of an Address, to the King-in-Council through Buckingham, in which he expounded the virtues of a free Press. The Raja used his pen to make the Government constitutional by establishing it on law. In a beautiful passage he wrote:

"Every good ruler, who is convinced of the imperfection of human nature, and reverences the Eternal Governor of the World, must be conscious of the great liability to error in managing the affairs of a vast empire; and, therefore, he will be anxious to afford every individual the readiest means of bringing to his notice whatever may require his interference.

S.S.

*(To be continued.)*

## SLOWEST, LONGEST

Any idea of a tortoise's speed—flat out? Tests on a giant tortoise in Mauritius show that even when hungry and enticed by a succulent cabbage it cannot exceed 5 y.p.m. (yards per minute)—or 0·17 m.p.h.

Pipe smokers might experiment to see just how long a pipe of baccy lasts; but the tobacco must be kept alight! The target is 3 hours 7 minutes, a world record established by M. Kos, of Laeken, Belgium, in 1912. His fill was about 1/8th of an ounce.

Another glowing idea is the world's brightest lamp, made by a British firm. The tube gives a top brightness intensity of 1,000,000 candles per square inch, for periods of 1·25th of a second. This compares with the brightness of the sun which is about 800,000 candles per square inch.

In the biggest, littlest, tallest, lowest, longest, shortest category, did you know that the longest fence in the world will be the dingo-proof wire netting fence, enclosing the main sheep areas of Queensland, Australia? When completed in about two years' time, the fence will be six feet high and stretch for 3,435 miles!

## THE NEW OUTLOOK

Five-year-old Marjorie was having lunch at the home of a school friend. When she saw the family bow their heads for grace, she turned to her little hostess and asked:

"What are you all doing?"

"We're giving thanks for our daily bread," her little playmate explained. "Don't you give thanks at home?"

"No," replied Marjorie, in surprise. "We pay for our bread!"


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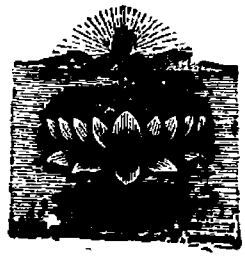

# THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

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## URBAN POVERTY

Hardly three per cent of Lucknow City's population live in comfort while 52 per cent of the total households fall below the poverty line with a sub-human standard of living, according to a socio-economic survey of the city conducted under a project financed by the Research Programme Committee of the Planning Commission. Unemployment in the city has been estimated at 5·5 per cent of earners with only 30 per cent of the total population in the labour forces.

The survey was completed by the Institute of Sociology and Human Relations of the Lucknow University and was directed by Dr. Radha Kamal Mukerjee and Dr. Baljit Singh.

A feature brought to light, says the survey, is the general superiority of the immigrants over the old residents practically in all essentials including education, earnings, living standards and incidence of dependency.

The survey says that workers' bastis invariably present the sight of slums but even in other parts there is considerable over-crowding and haphazard growth and there are narrow streets, open drains, filth, delinquency and social diseases.

Class and caste segregation in residential areas has been reported from a number of localities the victims of such segregation being persons in the lowest income group and those belonging to the lower castes.

The average income per household has been worked out at Rs. 135 per month in case of the immigrants and Rs. 100 per month in case of the old residents. Some 52 per cent of the households fall below the poverty line namely those with an income of less than Rs. 75 per month.

Another 35 per cent have an income between Rs. 75 and Rs. 250 per month, and only three per cent can be stated to be living in comfort with a monthly income of Rs. 500 or more.

The incidence of unemployment has been worked out at 5·52 per cent of earners. This excludes the casual workers and the self-employed persons. Poverty is so general, says the survey, that hardly one-tenth of the families live in houses with a rental value of Rs. 20 per month or more although there are more than six persons in 23 per cent of the households.

Some four per cent of the families have literally no roof over their head. They simply live on pavements or in sheds or under a tree. Another 15 per cent are huddled together in single-room tenements, and only eleven per cent of the families have four or more rooms per family.

* * *

That is at the end of the First Plan. Let us wait for the end of the Second Plan if we are not skinned out before that! Ed.

* * *

Income tax officials in Yashiro, Japan, were exasperated at the reluctance of some tax delinquents to pay up and look pleasant. They issued a warning that unless they paid up salaries would be stopped until outstanding sums were met.

A list of tax dodgers was published, and prominent among the debtors were the names of ten income tax officials!

* * *

"For sound rest at night remember no pillow is as soft as a clear conscience."

## OUR OCEAN DEPTHS

Is there a place somewhere in the pacific where the ocean is seven miles deep? Oceanographers now sifting a mass of marine data obtained by sea-going scientists believe so, although so far they have failed to discover it.

But not long ago they plumbed a six-mile depth in the Pacific known as the Tongan Trench. During their deep-sea surveying they also found an underwater extension of New Caledonia extending towards New Zealand, underwater mountains as high as Everest, great valleys and plateaux one third as big as Australia!

This year scientists are carrying out further exploration of the restless, hidden world about which they still have so much to learn.

All the greatest depths in the world are in the Pacific and each year brings new evidence that this ocean is very much deeper than was thought. One of the first Britons to take a scientific interest in the ocean depths, Edward Forbes, believed that no life existed below 1,500 feet, but oceanographers have proved that it exists several miles down!

Nothing like the Pacific depths are to be found in other oceans. The deepest in the Atlantic is 27,872 feet, in the Nares Deep to the north of the West Indies; and in the Indian Ocean 22,968 feet in the Wharton Deep to the south of the East Indies.

The pressure at these great depths is enormous. As you walk about on the earth, the pressure of the atmosphere as it weighs on you is equal to fifteen pounds on every square inch. But in the great depth of the Pacific, off Japan, the pressure is about 14,725 pounds or nearly seven tons on every square inch.

Before the end of the century we may have a complete chart of all the ocean beds. New and better sounding instruments and depth finders are invented every year. One of the newest makes in four minutes a more accurate sounding than was possible a few years ago in four hours.

## THE DOCTOR'S DOUBLE

One of the few men in the world who can claim to have celebrated two silver wedding anniversaries is Dr. J. Clagett Robertson, surgeon, of Baltimore.

In 1904 Dr. Robertson married Miss Marian Groppel, who died in 1930, six months after celebrating their silver wedding anniversary. In 1931 Dr. Robertson married Miss Bertha Merriken. The couple celebrated their silver wedding anniversary recently.

## WALKING SUIT-CASE

Police of Miami were puzzled by the appearance of Willie Cooper. Their curiosity took the form of some pointed questions when they discovered that he was wearing four shirts, four pairs of pants, a pullover, two overall jackets, an overcoat and gloves. The whole surmounted by three hats, jammed on top of each other.

However, they could find nothing wrong in his explanation: "I travel quite a bit, and don't like suitcases."


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| ಯಜುರುಪಾಕರ್ಮ | ೦–೪–೦. |
| ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ | ೦–೪–೦. |
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| "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. | ೧—೪—೦. |
| Life of Saint Anantarya. in English and Hindi. | 1—0—0. |

The Rationalist

## MR. PANT FORECASTS COMPULSION

Mr. Govind Ballabh Pant, Union Home Minister, asked the Secretaries of Central Ministries to help him honour his pledge given to Parliament to root out corruption. He said he could only do it with their help.

Mr. Pant was addressing a meeting of Secretaries on matters relating to anti-corruption, vigilance and general morale. A similar meeting was held in August 1955 when the administrative vigilance division was set up.

"If a man is guilty he has to be punished, but still we find that we have not been able to make much progress", said Mr. Pant. No man, he added, should be punished if he was not guilty, but at the same time no one should go unpunished simply because he was able to build up a technical objection to conceal or suppress reality and truth. Truth must stand out.

Referring to the practice of employees "going slow" without making any such announcement, Mr. Pant said that they did not feel that they were neither helping themselves nor anybody else by their laziness or by their disregard of the ordinary canons of decent service. It became the sacred duty of everyone to make the contribution that he could without showing any reluctance. If everyone in the country were anxious to do whatever was within his capacity then the work would become simpler and the task easier.

"We would like to see that every public servant also realises his duties and obligations and also rights as a citizen", said Mr. Pant. "He must realise that he is a citizen and that he has the privilege of giving his best to this country. Those who are employed on behalf of the State must consider it a privilege to do all that they can for the people at large.

The Union Home Minister said if the reported fall in output was due to unwillingness on the part of young men to make their utmost contribution, that was something to be deplored. If they did not appreciate the position then we would neither be able to get better wages nor get the work done with that excellence which was our aim.

"The old mentality of the services being the masters of the people still exists," said the Home Minister. "When a man goes to the post office to deposit Rs. 1,000 in the savings bank, the clerk thinks that he is obliging him by receiving the money. It is neither to his advantage nor to the advantage of others". The employees, said the Home Minister, should carry out the functions allotted to them in an energetic, enthusistic and responsible way.

Mr. Pant said there was still some sort of hierarchy in the services. Within the service itself they had a good number of rungs in the ladder, and there was often a gulf separating the mass of the people from those who officially came into contact with them. The men at the top and the bottom, said the Home Minister, should realise that they belonged to one community.

There was appreciable room, Mr. Pant said, for economy in administration, and the taxpayer should get more out of the money that he was giving them. If there would be a realisation, he added, that public money should yield interest in the same way as one's own money, one would seldom take liberty with public funds.

He appealed to the Secretaries that cases should be disposed of with the utmost speed. He said there should be such an atmosphere in the country as would put every man under compulsion to do his utmost and to contribute his best in quality and quantity.

## RAJA RAM MOHAN ROY

*(Continued from last issue.)*

"To secure this imporant object, the unrestrained liberty of publication is the only effectual means that can be employed. And should it ever be abused, the established Law of the Land is very properly armed with sufficient powers to punish those who may be found guilty of misrepresenting the conduct or character of Goverment, which are effectually guarded by the same laws to which individuals must look for protection of their reputation and good name."

The passage gives us a glimpse of the comprehensive and modern outlook of Raja Ram Mohan Roy. His address has been likened to the Areopagitica of John Milton for its lucidity of style, forceful arguments and for the defence of the freedom of the Press.

According to Miss Collet, 'it forms a noble landmark in the progress of English culture in the East.' But the British Government was not prepared to budge an inch from the step taken by Adam. In November, 1825, the Privy Council rejected the appeal. Nevertheless, as Nalin C. Ganguli points out:

"His strong stand against the Press Regulation was not mere political agitation, but the outcome of his earnest desire to see the nation articulate its political aspirations. The line then laid down by Ram Mohan, at the dawn of India's modern life, has proved a model for future constitutional agitations.

Ram Mohan's confidence in the British sense of justice and fairplay was sadly broken. As a protest against the Press Regulation of 1823, he stopped publication of his Persian paper, Mirat-ul-Akhbar, after its last issue on April 4, 1823.

While analysing the factors which led him to cease publication of his weekly, the Raja quoted two Persian couplets, the purport of one of which is:

"The respect which is purchased with a hundred drops of blood,

"Do not thou, in the hope of a favour commit to mercy of a porter."

An eminent British writer, while assessing the contribution of Ram Mohan Roy to the cause of the Indian Press, has remarked:

"In fact, he may be said to have founded the great Indian Press which today covers the land, and if in 1836 freedom of press was established in India—first in all Asia!—it was again because of the foundation that Ram Mohan Roy laid for it."

The Raja was not only a prose-writer of eminence but also a poet of considerable thought originality. He was the first person to write and introduce theistic hymns in Bengali.

Ram Mohan Roy was a great votary of Bengali language, and like Buddha, the first great protagonist of vernacular dialects in India, he deeply felt the need of propagating his thought through the vernaculars—the language of the man in the street.

By his forceful and elegant style he contributed to the rapid development of Bengali. For political reasons also he advocated the use of Bengali. In a paper, "On the possibility, practicability, and expediency of substituting the Bengali language for the English," Ram Mohan pleaded, for 'the reading of the vernacular languages of India by the English,' for that 'would give us a better chance of obtaining justice than we have ever had yet.'

In conclusion he wrote:

"Surely it is much easier for two or three thousand of them (Englishmen) to adopt our language and character, than to expect sixty million of natives .... to give up that which they have been used to for centuries, and accept a new one?"

In a subject country, a country in which even freedom of thought and expression was denied, to hold and propagate such a radical view shows the vigour, patriotism and foresight of the indomitable journalist and reformer. Verily he has been hailed as "the greatest Indian of modern times!" S.S.

## DUMAS'S METHODISM

The elder Alexandre Dumas set himself a certain number of pages to write per day. Nor would he stop until every line on every one of these pages was written. On the very middle of a page—his last for the day—he completed *The Three Musketeers*. He drew a line across the page's centre; and under it he wrote these headlines: "*The Count of Monte Cristo*: a Romance; by Alexandre Dumas." Then he wrote the first half-page of *Monte Cristo* on the same sheet as the last half-page of *The Three Musketeers*.

Inspiration—or the will to work, which amounts to much the same thing—can be taught thus to come at call, and to be almost always at its best. I think the inspiration that cannot be trained to obey the summons of a writer is like a dog that cannot be trained to come to its master's call. The sooner both of them are got rid of, the better.

## CREATIVE FEELING

"I love working in the earth and with the earth, but I like to know that it is my own earth that I am delving in. I would as soon think of renting a child to love as a piece of land. When I plant a seed or root, I plant a bit of my heart with it and do not feel that I have finished when I have had my exercise and amusement. But I do feel not so far removed from God when the tender leaves put forth and I know that in a manner I am a creator. My heart melts over a bed of young peas, and a blossom on my rose tree is like a poem written by my son."

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# MODERN YOUTHS

Something has happened to America since the Korean war that has wrought a drastic change in its young men. For they are no longer angry. They are only indifferent.

It is a disturbing prospect. For generations America's brightest promise has been its youth. To the White House from the wrong side of the tracks!....

No more, it seems. Today's American undergraduates acknowledge no heroes, shun causes, are suspicious of joining clubs or organisations, flinch from commitment.

The generation which in ten years will run the world's most powerful nation will be trained, but not educated. It will know the philosophers, but will not appreciate them. It will have been taught manners in the Life Adjustment classes. It will work hard, it will be earnest: and it will be dull!

These are the almost unanimous conclusions of 16 American University professors. Worse, the undergraduates themselves have been eager to confirm the findings.

As Miss Dorothy Kosobud Doe of Washington University puts it: "What we all lack who are under 30, is some guiding passion, some moral vision. We profess to disbelieve everything, partially because, at heart, we do not yet believe in ourselves."

"That is it exactly," comments Mr. Karl Haffenreffer, of Princeton. "We mostly throw away everything, just to throw it away, just because keeping it means possible criticism."

The professors pronounced their indictment in a remarkable symposium conducted by 'The Nation,' a weekly review.

Colin Wilson is a flop with today's quiet Americans. When "Look Back in Anger" is produced this year, John Osborne can expect applause from the middle-aged, but youth will not be moved. Scott Fitzgerald would find, if he returned to the campus today, that prosperity had robbed him of subject matter.

For this is the age of the Careful Young Men. They have no gods to be railed by, carry no banners, wage no crusade. Even the much publicised return to religion, according to the professors and the undergraduates, is merely the urge for orthodoxy.

There is no urge to read proletarian fiction, Marxist or catholic or liberal philosophy or even books on politics, economics or international affairs. As one professor pronounced: "Their minds are as quiet as mice."

The development is alarming many outside the universities. Even business leaders, who have given so much money to the universities to encourage the training of budding scientists to compete with Russia, are beginning to feel cheated.

Professor Karl Shapiro, of Nebraska University, says: "Passivity is the last word we expect to use in connection with a generation of students, but it's the only word that applies to the American student of the past few years."

The present generation, the professors agree, is much more conservative than were their fathers 25 years ago. But even this conservatism is not a positive force. They distrust extremism, which could be a good thing: but they lack enthusiasm.

The university is no longer a place where a youth discovers himself, but a mere processing chamber where he swots for a job which will provide security.

They have signed up for domestic security and an international hell of insecurity. None of the sparkle and intellectual ferment of the Depression years leavens today's prosperous comfortable scene. The only message to Youth from that time is the advice of their fathers to make sure they get a good job!

The professors allege, and many of the students confirm, that most undergraduates regard the economic boom that has been almost unbroken since 1940 as the permanent American way. No young man would think of wasting time trying several jobs today before settling down; no cattle boats take youth to Europe these days—they go by Pan American with American Express cheques to smooth the route.

The professors offer some frightening views on the current state of thinking on the campus.

Shaw is "quaint," Joyce, who once had passionate disciples, is ignored. O'Neill evokes only passive respect. Mencken, who inspired a generation, is regarded with suspicion.

Hemingway is completely discredited, the professors report. The Hemingway who survives is not the Jake of the outside world but the early Nick, content with America. The World War II writers merely bore them.

Much of the reading, it is revealed, is for cocktail conversation. As Professor Carlos Baker, of Princeton, quoted one shrewd student: "Freud is too influential to avoid."

Many students who have not read Orwell, the professors report, often sound as if they had. He confirms "their weariness of slogans, enthusiasm, passionate convictions, even passion itself."

But Eliot is popular at most universities: Eliot the critic, not the poet. Somehow, criticism provided the escape from decision.

The Cold War, the 1948 elections and prosperity, it is argued, all have played a part in bringing to total eclipse the impulses of an earlier generation. One professor even quotes a student as expressing thanks to Senator McCarthy for having taught his generation to keep its mouth shut.

And vaguely reassured by the father-figure of President Eisenhower as the prototype of the "good American", they lull themselves into complacency, or a form of confidence, with the thought of a good job, leisure time, a convertible and the girl next door.

It all adds up to "togetherness"—the new euphemism in America for security or the escape from the large, cruel world outside where, somewhere, dwells The Big Bad Bomb.

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ಯಜುರುಪಾಕರ್ಮ ೦–೪–೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೪–೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ

"ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ
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Bombay.

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*Zonal Manager.*

# The Rationalist

## WELCOME SPEECH

BY

**Sri B. M. KRISHNAN, I.A.S.**

*Director of Public Instruction and President of the Board for Music Examinations*

On the occasion of the First Music Convocation held under the distinguished Presidentship of

HIS HIGHNESS
Sri JAYACHAMARAJA WADIYAR, G.C.B. G.C.S.I.
*Governor of Mysore*

**on Monday, the 3rd June 1957**

May it please your Highness,

On behalf of the Department of Education and of the Board for Music Examinations, permit me to extend to Your Highness a hearty welcome and to request you to preside over this Music Convocation. I also extend a hearty welcome to Justice Dr. P. V. Rajamannar for having so kindly consented to deliver the Convocation Address. It may not be out of place to submit, in as brief a manner as possible, the circumstances that have led to the holding of this convocation under your distinguished Presidentship.

2. The Special Music Examinations are being conducted annually by the Board for Music Examinations, constituted by Government so far back as 1929, which consists of renowned musicians and experienced educationists.

3. The examinations are conducted both in vocal and instrumental music in three grades, i.e., Junior, Senior and Proficiency. Candidates who have passed the Primary IV Year class and are not below eleven years of age are eligible for admission to the Junior grade examination. Successful candidates in the Junior examinations can offer themselves for Senior examination, provided there is at least an interval of two years between the two examinations. Three years after passing the Senior Grade Examination a candidate may appear for the Proficiency examination.

4. With a view to encourage a systematic and scientific cultivation of music the Board for Music examinations requested the Government to accord permission for the holding of an annual Music Convocation and they accepted this suggestion. Accordingly the first and the present Convocation has been convened today under the distinguished Presidentship of Your Highness.

5. Government of Mysore have also been pleased to sanction the award of medals and cash prizes to the several candidates who have passed the Music Examinations of 1956, as indicated below :.....

| | | Rs. |
|---|---|---|
| 1. | *Proficiency Grade*— | |
| | First class—A gold medal worth | 100 |
| | Second class—A gold medal worth | 75 |
| | Third class—A gold medal worth | 50 |
| 2. | *Senior Grade*— | |
| | First class—Money price of | 25 |
| 3. | *Junior Grade*— | |
| | First class—Money prize of | 15 |

6. The Board is grateful to the Government for having so graciously sanctioned the above distinctions. It is indicative of their progessive policy in the matter of giving encouragement to the development of fine arts in the State. I may add that Sangeetha

Vidushi Smt. G. Channamma, a Member of the Board for Music Examinaions, has offered Rs. 100 for awarding medals to 2 girl candidates who have passed the proficiency grade examination of 1956, in the name of her father, late Sri Gowdagere Madivalayya Gurubasaviah. The Board is thankful to her for this donation.

7. As many as 980 candidates have appeared for the various grades of the Music Examinations of 1956: 720 for the Junior Grade, 207 for the Senior Grade and 53 for the Proficiency Grade. In the Junior Grade Examinations 34 candidates have passed in first class. 103 in second class and 341 in third class. In the Senior Grade, 10 have passed in the first class, 36 in second class and 81 in third class. In the Proficiency grade, 2 candidates have passed in second class and 15 in third class.

8. It is also a matter of significance that this Music Convocation, which is the first of its kind in Mysore, is being convened in the wake of the formation of the new State of Mysore, under your distinguished Presidentship.

9. The Board is also grateful to Justice Dr. P. V. Rajamannar, Chief Justice of the High Court of Madras and President of the Central Academy, Dance, Drama and Music, who has found it possible to be with us today and deliver the Convocation address.

10. I request Your Highness may now be pleased to award the medals and prizes to the successful candidates, and to request Dr. P. V. Rajamannar to deliver the Convocation address.

## THE NEW WAY

When doctors are required urgently at the Royal Hospital, Richmond, Surrey, there's no need for messengers to be sent all over the hospital searching for them. The doctors can be contacted instantly by means of a tiny "fountain pen" wireless receiver which they carry in their pockets.

Messages are sent out on thirty-six different frequencies—one for each doctor—by a special transmitter. On hearing his "fountain pen" buzz the doctor acknowledges on the nearest internal telephone extension.

The transmitter has a range of thirty yards beyond the hospital precincts, so some doctors who live nearby can even be reached at home. St. Thomas's Hospital, London, is at present the only other hospital in Britain using this system.

## PARIS'S LEAD

The ban on hooting motor-cars has been such a success in Paris that the French capital is now going one better:—if you or the doorman at your hotel whistle for a taxi in future a gendarme is liable to pounce and a 10s. fine will be inflicted for disturbing the peace.

Hotel commissionaires have now been provided with long sticks with circular discs on the end, on which the word "Taxi" is printed, ringed with red. So not only the familiar honk-honk of the Parisian taxi has vanished but now also the long, low whistle of the doorman as he hails you a cab.

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## UNIVERSITY OF MYSORE

Percentage of passes in the several University Examinations held in March-April 1957.

| | | |
|---|---|---|
| Intermediate in Arts | Part I | 40·2 |
| ,, | Part II | 75 0 |
| ,, | Part III | 46.8 |
| Intermediate in Science | Part I | 45·5 |
| ,, | Part II | 7 ·9 |
| ,, | Part III | 36·5 |
| B. A. Degree | Part I | 55·2 |
| ,, | Part II | 71·2 |
| ,, | Part III | 41·1 |
| B.Sc. Degree | Part I | 52·5 |
| ,, | Part II | 73·3 |
| ,, | Part III | 27·2 |
| L.M.P. | First Year | 71·5 |
| | Second Year | 42·5 |
| | Third Year | 55·5 |
| | Final Year | 71·8 |
| B.Sc. (Textiles) | First Year | 64·0 |
| ,, | Second Year | 88·3 |
| ,, | Final Year | 92·5 |
| Intermediate in in Commerce | Part I | 42 8 |
| | Part II | 50·2 |
| | Part III | 48·5 |
| B. Com | Part I | 45·1 |
| | Part II | 48·0 |
| | Part III | 68·0 |
| B.A. (Hons) Preliminary | Part I | 80·0 |
| | Part II | 81·0 |
| | Part III | 92·0 |
| B.Sc. (Hons) Preliminary | Part I | 90·1 |
| | Part II | 94·4 |
| | Part III | 87·8 |
| First Examination for M.B.B.S. | Part I | 73·3 |
| | Part II | 29·7 |
| Second Examination for M.B.B.S. | Part I | 88.0 |
| | Part II | 71·0 |
| | Part III | 41·5 |
| Final Examination for the degree of M.B.B.S. | | 67·1 |

## "JANAMITRA"

Message sent to Sri P. B. Srinivasan Editor of 'Tai Nadu" for 25 years, on the occasion of starting a new Daily, "Janamitra,

5-6-57.

Dear Mr. Srinivasan,

I must, at the outset, congratulate you on your new venture in collaboration with Mr B. S. Garudachar.

It is however sad when one has to sunder an association of 25 years in one's manhood and begin all over again a new enterprise when one is past the prime.

But such is life!

Starting a Daily and making it a success is more onerous today than ever before.

A Press is no use if it is a toady or "lick spittle" Press, as most Indian papers are today. To form a Fifth Estate and uphold the cause of the public, requires the dynamics of Northcliffe or Rothermere, the fervour of W. T. Stead, the patriotism of Bepin Chandra pal, and the loftiness of Surendranath Banerji."

I hope you will have a little of all these and with the pleasant co-operation of your colleague, and Divine blessings, succeed in your new enterprise.

I am,

Yours Sincerely.

5-6-57 G. R. Josyer.

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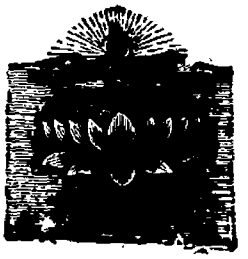

# THE RATIONALIST

A Weekly

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THE NEAREST AGENT.

# THE NEW MYSORE GOVERNMENT PENSIONERS' ASSOCIATION, MYSORE.

To

The Hon'ble Chief Minister,
The Hon'ble Financial Minister,
All the other Hon'ble Ministers,
The Chief Secretary
The Financial Secretary
to
The Government of New Mysore State, Bangalore.

Subject :- I. The Revision of pension
II. The grant of dearness allowances.
III. Grant of lands.
IV. Housing the homeless pensioners.

Hono'red Sirs,

On behalf of the New Mysore State Government Pensioners' Association, D. Subbaiya Road, Mysore, we the members of the Committee of Management of the Association beg to approach the benign Government of Mysore as advised by the Minister of the Indian Union Government in reply letter received from the Under Secretary to the Government of India. The copy of the above is herein enclosed for kind perusal and necessary reference.

We further submit as follows :

1. Revision of Pensions :

The pensions now drawn by the retired officials is based on economic conditions prevailed long long back when Service Regulations were enacted. The rice was sold at 8 seers a rupee and Ragi was sold at 5 rupees a palla. Similarly other commodities were sold at $\frac{1}{5}$ of the present value. Our purchasing power is raised by five times the value then paid to the daily bread and our income is now half of what we got in active service when the prices of commodities was five times less than now.

2. Revision of dearness allowance :

The Government is pleased to grant dearness allowances to the pensioners below Rs. 100/-. The other pensioners cannot dream of. What is now granted has no solid basis nor Government is pleased to adopt any principle and fix any scale as they are pleased to have been done in case of officials in service. The economic value of the commodities of daily consumption is the same for both. We are starving while our brother officers are in high style owing to the timely aid given by the democrated and parental Government.

3. Grant of lands :

The many pensioners are landless and clamour for it. Congress Government is very liberal in granting lands to landless, but they are zealous in granting lands to the helpless. We therefore pray that at least 5 acres of lands per each pensioner may be granted immediately.

4. Housing the homeless, pensioners :

Majority of pensioners are homeless and residing in rented house. Their pensions are inadequate to pay the exorbitant rents under rent control, small pensioners

are made to live in pials of others and wretched hovels. The Government may be pleased to establish pensioners home colonies in big towns and cities and save them from the present bad situation.

5. II (a) Thus the conditions of the pensioners is forlorn and pitiable. They are worse than pinjarapole animals.

(b) Their cares and wants are very many. They have to look to

(i) their daily bread with their inadequate income,

(ti) the education of our children.

(iii) the employment of them and

(iv) their marriage.

(c) The only source of income is half of their old salary fixed when there was cheap market and living. We cannot undertake any enterprise for want of funds and cannot do hard work due to old age. While the present day men are granted commuted pension of 15 months in their old age for their initial capital. Their high price allowance is practically nil. They cannot make both ends meet in the worse economic situation they are placed in. The Socialistic pattern of Government may be pleased to come to their economic rescue.

III. In advanced countries, the Socialistic pattern of Government are pleased to look after the children, pregnant women and old persons. It is a State care imposed on the Government to take care of the old, young and needy. It may not be out of place to submit that the capitalistic Government have provided pensions to the private employee to protect them in their old age. One third of the pension provided is contributed by the employee himself in his monthly income, one third of the pension is contributed by the employer and the remaining one third is contributed by the Government concerned. We the pensioners come under this category of old men. They have done patriotic service to the State of Mysore to consolidate the State and its matters. They richly and legally deserve protection by the benign and socialistic government of Mysore in their crippled age.

(V) The new Mysore State has progressed as well under the patronage of the Congress Government. The average man gets employment and he is very happy. The present day Government official leads a heavenly life under the warm care of the present Government. The merchant does more profiteering business than ever he has done. The agriculturist gets five times the value of his agricultural production he was getting formerly. The worse person on the face of the earth is the 'Pensioner'. It may not be out of place to point out that old retired constable gets only Rs. 5-- as his monthly pension whereas present day literate constable gets Rs. 20/- as pension per month. The old retired schoolmaster gets a pension of Rs. 7-8-0 while the present day school master gets a pension of Rs. 15/- Menials of old category get a pension of Rs. 6/- p.m. as pension. The present day menial gets a pension of Rs. 15/- p m. The poor clerk of the previous days is getting a pension of Rs. 12/- while the present day clerk gets a pension of Rs. 35/- per month. Both the officials of the type above mentioned are designated as Retired Constable, Retired School Master and Retired Clerks, while there is disparity in their emoluments. Both the classes of people will have to face worse situations of food problem. One is better of the two. Both the types of officials have discharged Government duties efficiently and satisfactorily under the hard labour. There is no equity or justification and moral obligation in their disparity of pension. The Government may be pleased to examine and better the condition by immediately

# The Rationalist

## TIGHT MONEY

There once lived a King who always got everything he wanted.

When he wanted a new carriage or new robes, he bought them. If he was a little short of cash, he simply said, "Charge it please." For the King had always been a Good Credit Risk.

Then one day things changed.

When the King said, "Charge it please," the merchant dumbfounded him by replying "O King, I'd *like* to do this but I'm tight for cash myself!"

The King was so hurt that he decided to Take His Custom Elsewhere. But at the next place the man also hung back, murmuring, "Tight Money." The King departed in a huff.

The King summoned his Chancellor of the Exchequer. "Money is Tight," he told him. "Ink up the Royal Press and run off enough for everybody."

The Chancellor paled. "That would bring Inflation, Your Majesty," he said. "Remember what happened to the Kingdom next door? Wild Inflation—money was so cheap, you were better off with a basket of potatoes!"

The King frowned. The problem was beginning to look complicated. He commanded his Royal Economists to prepare a short, simple text on "Tight Money—What to do about it."

After many weeks they brought him volumes filled with charts—all above his head! In fury the King banished one economist after the other, until only one was left!

"Your Majesty," this junior economist quavered, "I have reduced the subject to nine words: 'There is no such thing as a free lunch.'"

The King turned a Royal Purple. But as he raged, he thought. Suddenly his anger subsided. "You may have something!" he exclaimed.

So the economist continued, "When people borrow more than they save, soon there is a shortage of money."

"And then even a King can't borrow, unless he is willing to start up the printing presses," said the King wisely. "For as I said before, 'There is no such thing as a free lunch.'"

"A wise saying, O King," said the economist, "—but if people were to save more, there would be plenty to lend and Inflation could be avoided. Soon our 'Tight Money' should go away."

"All it takes is more savings!" the King beamed. So the King opened a savings account himself and began putting some of his pay cheque away each pay day. And he decreed that each of his subjects should do likewise. And sure enough—before long, money stopped being "Tight."

* * *

But not so in Mr. Nehru's India! Ed.

## A PLEASANT SENSATION

"To wake quite alone in a strange town is one of the pleasantest sensations in the world. You are surrounded by adventure. You have no idea of what is in store for you, but you will, if you are wise and know the art of travel, let yourself go in the stream of the unknown. For this reason your customary thoughts, everything, in fact, which belongs to your everyday life, is merely a hindrance. The tourist travels in his own atmosphere like a snail in his shell, but if you discard all this and sally forth with a leisurely and blank mind, there is no knowing what may not happen to you."

## POWER OF A JAW

Have you ever realized the enormous power of a man's jaw? It's much greater than is generally imagined, says an American dental expert.

The jaws are built on the principle of a pair of tongs, he says. With an instrument known by the "jaw-breaking" name of a gnathodynamometer, he determined the strength of the jaws of 1,000 men and women. He found that the average power was 171 pounds for the molar teeth, but much less for the bicuspids and incisors.

There's a Frenchman, Andre Le Gall, who believes that his jaw is the most powerful in Europe. He strikingly demonstrated its amazing power recently by ploughing a furrow through a grass-covered field near St. Malo. He pulled two ploughs weighing seven cwt. with his teeth and arms!

An authentic instance of a man biting through steel was recorded in 1923. A thirty-four-year-old athlete named Breitbart severed with his teeth three iron and steel chains a fifth of an inch thick!

## ABOUT YOU

You will have spent 20 years asleep if you live to be 70.

You lose 30 hours every year looking in mirrors, and four hours a year by wiping your nose.

You were born with 270 bones, but you'll die with only 206. During infancy the missing 64 joined with your other bones.

You breathe 23,040 times daily, inhaling 438 cubic feet of air.

You move 750 major muscles every normal day of your life.

You shrink one quarter of an inch every ten years from the age of forty.

You have about 2,500,000 pores in your body—about 3,000 to the square inch.

You give off 85·6 degrees of heat in one day.

You have a brain which weighs 3½ lb. if you are a male and 2 lb. 11 oz. if you are a female.

You have enough phosphorus in your body to make 2,000 matches.

You could hoist an eight-year-old lad on to your shoulder with the force spent in opening and closing your eyes for a year.


## THE NUNJANGUDE SRIKANTESWARA BANK, LTD., NANJANGUD.

Notice is hereby given to all the Shareholders of the Nunjangude Srikanteswara Bank Ltd., Nanjangud, that it is proposed to make an application to the Central Government to approve the enhancement of the Sitting Fees of the Directors from Rs. 2/- to Rs. 5/- per meeting attended and the payment of allowance of Rs. 10/- per month to Sri R. Raghavendrachar, Agent, during the period he was an Ex-officio Director of the Bank, as per the resolution passed by the Shareholders in the General Meeting dated 17-3-1956.

By order of Board,
R. Raghavendrachar.
*Agent.*

revising the pension. This inequaility of pensions runs in all grades of pensioners. They pray for early revison of pension. It is legal and moral obligation on the part of the Government to revise the old pensions of all grades.

VI. If the State Government is not pleased to protect the pensioners in these days of economic stress and strain they are sure to collapse in no time in wholesale under the pressure of economic depression.

They therefore pray that the State Government of New Mysore may be graciously pleased to safeguard the economic interest of the pensioners and protect them from poverty by granting them immediate relief in the matter of revison of pension and grant of High price allowance on the present economic basis and by grant of lands to the landless and construction of poor houses on the model of Gandhi Model House, that stands on the Exhibition grounds.

We ever pray for long life and prosperity of the Congress Government.

We beg to remain,
Hon'ble Sirs,
Yours faithfully,

Office of the
Mysore Govt. Pensioners' Association
D. Subbayya Road, Mysore.
.....1957.

*President*
*for the Association*
*and*
*Members of the Committee.*


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# HISTORY OF MYSORE
## AND THE
# YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.

AUTHOR

"Sociology,", "Politics, Philosophy, and Phantasy." Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831, to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

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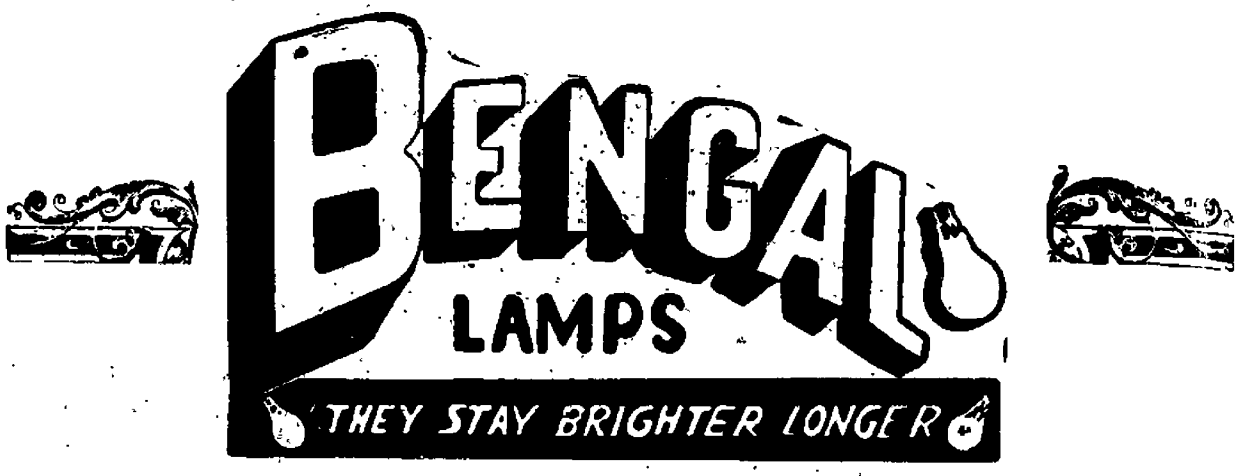


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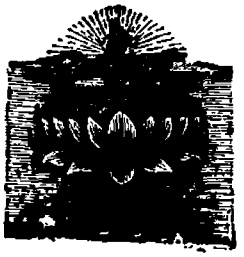

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# THE POLAR MAGIC

Trudging across the great white wastes of the Antarctic, famous explorer Admiral Byrd turned to his companion, admiral Curzon, and was only mildly surprised to find that he had vanished from sight—though he could still hear his voice coming from a point a few feet away from him.

And when Curzon suddenly reappeared, a flesh and blood explorer again decked out in voluminous polar clothing, Byrd made no comment, though at first his companion seemed to be several feet above the snow, walking on thin air!

For this was the Far South where there's magic in the air and anything can happen.

There's an Alice in wonderland touch about the weird things that occur amid the white snows at the bottom of the world—as the members of the Commonwealth Expedition under Sir Edmund Hillary and Dr. Vivian Euchs will already have discovered.

None is so weird as the "white darkness" of an Antarctic summer's day.

It occurs when the sky is overcast. The clouds, scientists say, imprison light between earth and sky, causing visions.

Admiral Curzon's temporary disappearance was due to "white darkness"; his sudden appearance in mid air was caused by another Antarctic mystery—refracted light. In the Far South refracted light plays ducks and drakes even with the penguins, as witness the strange story told by Swedish explorer Birtil Ekstrom.

One day he was looking at a penguin when the bird suddenly grew to the size of a man and started at him like some grotesque, shirt-fronted waiter. He could have been excused from wondering for a moment if a prehistoric penguin had come to life, for explorers had recently found the skeleton of a six-foot penguin. But before he could rub his eye the bird was back to its normal size.

Something similar happened to Paul Simple chief scientist of an American expedition When surveying an ice shelf two miles from his tent camp he noticed something most unusual ... the tents looked like conical sky scrapers!

Then a small cloud drifted across the sun and in a twinkling the tents had disappeared

Dr. Simple had an idea. He dropped to one knee, and from this new angle of sight, the tents sprang back into view like huge pyramids.

When he got up they vanished again. And when he turned back to his surveying his tripod had disappeared!

The great explorer Nansen has recorded how one day he saw a polar bear and fired. The "bear" barked—he had fired at one of his own white Samoyed sledge dogs .... multiplied and distorted by refracted light.

Captain Scott's and Roald Amundsen's men had many similar experiences. So have many south polar explorers since their days.

There's the story of the kerosene can that suddenly grew to the size of a house, disappeared and re-appeared in its natural size—all in five seconds! And one about a husky lead-dog hauling a sledge piled with equipment that "vanished" every few minutes and then seemed to be running to one side of his team mates, hauling an invisible sledge!

The months-long south polar night is full of spooky whisperings. The southern lights—the aurora that British scientists will photograph every minute of every dark day and darker nights these coming months—make uncanny rustling sounds, "like fairy tissue paper in the wind," as they weave and flash across the sky.

The moon rises and falls perpendicularly. It's often darker at mid-day than midnight. Men breathe rainbows and, unlikely as it sounds, get sunburned under their chins.

The explanation for the rainbows is the sudden freezing of exhaled breath. And sunburn under the chin occurs in dull weather, thanks to the hall-of-mirrors effect of light reflected from snow. You have to be careful how you walk in the Antarctic in case you fall over something that isn't there, for refraction of light will cause a man to stumble and lurch like a drunk.

Light refraction will cause triple sunsets, number two and three being full-scale reflections of number one. And it will even produce the sun a week after it has set for the last time for three months, as Sir Ernest Shackleton recorded in his Dairy.

"I had 'taken' the sun for the last time and we would not see it again for ninety days," he wrote. "Then after eight days it got up again. It had gone away, and risen by refraction. On other days we watched the sun set, come up again, and set—over and over until we tired of it."

The mirages of the deserts are nothing compared with the "loom" of the Far South. Loom? Yes, something that "looms up."

The first time I sailed polar waters I shouted to the seaman at the wheel, "Look out!"—then felt the size of a pin's head.

We were steaming slowly among ice-floes. Most of them were small, but it was a day of uncanny light effects, and suddenly a small chunk of ice grew to the size of a house. We seemed on the point of ramming it when I shouted the warning. Then it disappeared, and I looked over the side of the ship to see my "iceberg" float by—the size of a kitchen table!

The "loom" will fling a range of mountains across the glaring white of the Antarctic's 10,000-foot-high ice-cap—mountains that are not there. No doubt our men now in the Far South will be careful not to emulate members of a pre-war German expedition and report the discovery of non-existent mountain ranges—loomy mountains.

The loom can magnify an explorer's footsteps to the size of an Abominable Snowman's. It can also lay a trail of footprints where apparently no man has ever stood. In the Far South you always walk in circles.

In this wilderness a man can walk in a circle miles across, come upon tracks and mutter. "Someone must have passed this way before,"—not realizing that they are his own footsteps.

Two American tractor drivers were once badly frostbitten during a sudden storm when trying to return to their base hut from a fuel dump. They had only 200 yards to go but they kept revolving in circles around the hut!

But long before you suffer such experiences the weird, white South has had its effect on you. For, after crossing the Antarctic circle you automatically weigh a pound heavier without putting on any flesh—thanks to the pull of gravity in the south polar regions. Just another example of astonishing polar magic.


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# The Rationalist

## SANSKRIT WISDOM

Amidst the dazzling literary treasures which have come down to us from the ancestors of the nation one invaluable gem is the work called "Shukra-Neeti," far earlier than the Mahabharata, and by far earlier than Chanakya-Neeti. It pleases the childish scholars of today including the Munshi group to ascribe the Mahabharata to 3000 B C. Like rustics who cannot count beyond ten, these short-sighted scholars cannot see beyond 3000 B.C. They are dark ages to these blind people. But whatever be the age of the Mahabharata, the Shukra-Neeti is older than that, and is a compendium of the principles of state-craft and national well being, as laid down by the wise men of those prestine times. We cull the following counsels of good conduct and wise living from its pages.

* * *

"All one's actions should be conducive to the happiness of oneself and of others. There can be no happiness which is divorced from what is righteous. Therefore one's conduct must always be righteous."

* * *

"All action has one of three aims, doing one's righteous duty, acquiring wealth, or attaining pleasure. In all action one must pursue the middle course, never going to extremes.

* * *

"Without letting hair or nails over-grow, clean-bathed, scented, well-dressed, un-stuck-up, wearing rings of precious stones and potent amulets, wearing shoes and umbrella, one must walk looking in front of him."

* * *

"There are ten kinds of sins that one's body, one's speech, and one's mind, are prone to commit,—cruelty, theft, lust, wickedness, harsh speech, lie-ing, passion, slander, atheistic talk, and contrareity. One must guard against them all."

* * *

"Wishing to act righteously, if one fails to achieve it, he will yet attain the auspicious merit due there-from."

* * *

"Wishing to commit a sin, if one falls short of committing it actually, yet he will incur its evil consequences."

G. R. Josyer.

(To be continued.)

## TO OUR GRACIOUS READERS

Owing to Flu, and the dislocation consequent thereon, the issue of last week has had unavoidably to be merged with this week's.

*Editor.*

# JOBS FOR WOMEN

During the last few weeks about 360,000 girls have left West German schools. A very large number of them have previously visited the labour offices to get vocational advice. The strange fact has been proved that 80 per cent of them seem to know and to appreciate only five of the many available professions: they want to become hairdressers, dress-makers, shop-girls, or office-girls, or want to take up a domestic profession.

Do they really not know or appreciate anything else? That is the question which is asked by the people giving them vocational guidance. As most of the wishes concerning the future professions can be fulfilled today since sufficient places for apprentices and trainees are offered, it seems unnecessary at first sight that the women giving vocational guidance are worried about it.

Being experts, however, their thoughts reach further than those of the young girls, further also than those of many parents and even of numerous master-mechanics and of other employers who do not yet see the way about this new development which has already begun.

This development can be seen by statistical figures. It indicates that only about half the number of the working women are single. At least 35 per cent are married and 10 per cent are widowed or divorced. There are many among the married women who again started to work at the age of 45 years, that means after their children have grown up.

In other words: the profession is no longer a temporary arrangement for women, either, and cannot be regarded as being subordinate. But even today, many young girls leave school with this attitude, and their parents support them in their belief. Whereas a professional training is often a matter of fact for the son, the daughter is frequently needed at home especially in the households of traders and farmers, or she earns money as soon as possible.

That is apparently reasonable, as she can thus save up for her dowry which is still customary in large circles of the population, and she can also contribute towards the maintenance of the family during the first years of her marriage.

In reality this attitude is as unreasonable as possible. For what will happen when the wife—supposing the girl has got married—will be compelled some time to again earn her or her family's living herself? The well-liked jobs of the typists and shop-girls are classified at the labour offices as "juvenile profession," for it is not only difficult to find here a job again with advanced age, but it is in general also unsatisfactory or unwholesome for older women to do tedious clerical work or to stand all day.

But that is not the only thing having been noticed by the people giving vocational guidance. For it has been proved that a profession giving satisfaction is not only advantageous in a case of emergency, but that in many cases it even obviates this emergency.

Today marriage is no longer a refuge which is spared the rough sides of life. Its dangers are considerable. And women who "know life" and feel secure because in a case of emergency they can stand on their own feet, stand also the test as wives much better. It is true that their is no statistical material about this fact, observations have, however, been made. According to them a good training is the best dowry today.

Whereas it is, therefore, necessary to point out these facts to the young girls and to their parents, the labour offices have on the other hand to gain the employers over to making more facilities available for the training of women than it was the case until now. Not

only in the women's interest, but in their own interest, too.

For they will be—and that can also be proved by the number of the subsequent births per annum—more and more dependant on female labour also in the qualified professions. That change is already in full activity. Not only among the conductors and in the post offices, also for instance behind the writing-tables of banks and insurance agencies such a large number of women are seen that one is reminded of war times. And the Federal Army has hardly yet started to enlist young men. Yet there is a tendency—not only in the commercial professions—to leave women in subordinate positions.

For instance, in the textile branch where 70 per cent of the personnel consists of women, there are only 1 per cent of female apprentices and 35 per cent of trainees undergoing a shorter training. That is to say that the large majority of women are unskilled workers, and they will find it hard like the typists and shop-girls, too, when they will be obliged to work or want to do so in later years, for then they will no longer be able to carry out work at the assembly-line or piece work which often requires great manual skill or good eye-sight.

The people giving vocational guidance are therefore, anxious to point out the changes on the labour market to the master-mechanics as well as to the commercial employers and to get situations for a greater number of women in professions of all kinds that require a training. Why they ask, should a young girl not become a radio mechanic, a precision-tool manufacturer, an optician, a watch-maker, a furrier, a confectioner, a painter, an assistant in a laboratory, or a type-setter?

## AFTER DEATH

Sir,—I have read with great interest the letters on "Survival after Death" published in several papers.

Well my contention is that the answer is "yes." It is futile to give references from the "Geethas—Bible—or the Holy Quoran." I say this because there have been a number of cases where people were able to remember the lives they last lived!

Take the case of that girl who, at the age of eleven, told her parents about her having been a mother of six children—three sons and three daughters! This story appeared in a section of the Indian Press some time back.

Her photo, too, had appeared in the papers. She was said to be a resident of Delhi. And when people read about her, they went to her house to receive her blessings because she was regarded as "Devi Mata."

With the assistance of the police, the girl was able to locate her old house. And when the tenant of the house, an old man of sixty, was called out, the visitors were flabbergasted when the eleven-year-old girl told them flatly that the old man used to be her husband! To further clarify her statement and intensify the embarrassment of the crowd, she had mentioned everything the old man often uttered, when wooing!

I should also like to narrate my own personal experience. A few hours before my father's death, he had called us all by his bed side: "Soon I will be leaving you all." Then turning to my mother, he said: "You need not worry, because I shall take you away after a year."

Father died on May 3, 1942. And mother, hale and hearty the previous night, died on May 7, 1942. On the night of May 6, she started to mutter: "Hold on, Freddy, I'm coming." My father's Christian name was "Fred." And when we had questioned her about it, she giggled childishly and denied having said anything. The next morning, she was gone!

X.

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## INDEPENDENCE DAY IN U.S.

Independence Day, the oldest and most popular national holiday in the United States, was first celebrated spontaneously on July 4, 1776. The celebration followed closely on the public proclamation of the Declaration of Independence by the Second Continental Congress in Philadelphia.

Shortly after, in a letter to his wife, John Adams, a member of the Committee which drafted the Declaration of Independence, and later President of the United States, wrote, "I am apt to believe that it will be celebrated by succeeding generations as the great anniversary festival. It ought to be commemorated as the day of deliverance, by solemn acts of devotion to God Almighty. It ought to be solemnized with pomp and parade, with shows, games and sports, guns, bells, bonfires and illuminations, from one end of this continent to the other, from this time forward, forevermore."

John Adams' predictions have been correct to a surprising degree. The over-all tone of Independence Day is now set by a public message of the President of the United States. In his statement last year, President Eisenhower said, "United in our common tradition of liberty, we all rededicate ourselves to the universal achievement of the inalienable rights of mankind."

State Governors, Congressmen and other public figures who speak on this day, emphasize love of country and the principles for which it stands. On Independence Day or the preceding Sunday, ministers deliver sermons in their churches on the spiritual meaning of the holiday.

Newspapers and magazines carry feature stories and articles which tell of newly-discovered historical facts or reinterpret past events in relation to present problems. Radio and television stations, in addition to broadcasting speeches by national and local leaders, often include plays or other dramatic presentations which treat events connected with Independence Day as a central or minor theme.

Cities and towns throughout the United States stage local parades in which school, firemen and police bands play patriotic tunes. Often in the line of march are three men dressed to represent the drummers and fife player in the famous painting, "The Spirit of '76" by the American artist, Archibald M. Willard. There may also be a tall, kindly man with a white goatee and a tall hat, dressed in a red, white and blue suit.... the familiar "Uncle Sam."

In many towns and city parks there are huge bonfires or public displays of fireworks, including the shooting off of giant, multi-colored rockets. The displays usually end with the showing of large illuminations of an American flag, George Washington or other national figures or events.

Independence Day comes at the height of the vacation season when many Americans are traveling with their families, seeing the country. Very often they include in their itineraries, visits to historic shrines. On this day the largest crowds of the year visit such historic spots as the home of Paul Revere in Boston, Massachusetts; the Washington, Lincoln and Jefferson monuments in Washington; Monticello, the home of Thomas Jefferson; Mount Vernon, the home of George Washington in Virginia; and Independence Hall in Philadelphia where the Declaration of Independence was signed in 1776.

# TOWNS OF THE FUTURE

The new town of 20 years hence may look like a series of bubbles resting on fine metal spikes. Each spherical house may be perfectly air-conditioned by a plant built into the ground underneath.

There will be no heating difficulties—or cooling trouble either—if the town happens to be in the tropics.

Power, which may be atomic, would supply moisture if it were needed for a house in a desert, for instance: and a garden with trees could be contained within the outer shell of the house. Alternatively a city of houses with a cool, dry atmosphere could be built in a hot damp climate such as that of West Africa.

A fantasy? Yes, so far this is only a first approach to a completely new idea of a house. A sculptor, an architect and a painter have formed a conspiracy to make an entirely new plan for building.

They have tried to get rid of all conventions and to begin again from scratch. The title of the project is: "Elevation: First Approach. Subject—House."

The sculptor is 31-year-old Geoffrey Clarke, Associate of the Royal College of Art. He works chiefly in iron but has also for the past two years, been designing and making stained-glass windows for Coventry Cathedral—about 2,000 square feet of them.

Geoffrey Clarke has built the model for the spherical house after long discussions with Frankland Dark, a Fellow of the Royal Institute of British Architects, and head of a firm of architects.

Frankland Dark believes that architects should work with artists to plan buildings, and that together they should be called builders.

The result of consultations with the painter, Ronald Grimshae, is that no applied colour is used for the house. They will get all the colour they want from the effect of changing light on the outer and inner transparent shells and from the metal of the supports and the central tower.

The outer shell of the model is made of glass—it is the largest globe that blowers at White-friars could make with about a two-foot diameter—but the idea for the house is that the shell could be a plastic globe blown on the site, a simple and speedy method of building.

The average size for the globe would be sixty feet high. A possible material already exists, though it would have to be refined; but the designers assume the advance of science will make a new material available in ten or twenty years' time.

The central shaft contains a lift which will carry the inhabitants directly up into the living quarters in the inner globe.

This can be divided into a number of rooms, though some walls may be left open to the light so that the trees and plants, which it is proposed to grow in the outer part, can be seen and enjoyed.

(*Continued on page 6.*)

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# The Rationalist

## SANSKRIT WISDOM

II

One should render aid to the unemployed, to the sick, and the suffering and miserable. One must look upon ants and even the tiniest insects as no other than one's own self.

* * *

Even though an enemy be intent on doing evil, one must seek to do only good.

* * *

One's mind should be above both prosperity and distress. One may vie with others in the matter of endeavour; but should not grudge what others have achieved by their merit.

* * *

One must talk only in one's turn, agreeably, and without waste of words. One must speak to people, kindly, smilingly, courteously.

* * *

One must not seek lonely enjoyment. One must not be too trustful; nor too distrustful.

* * *

One must study the people one has to associate with, and act so as to please them.

* * *

One must not over-work or strain one's sense-organs, nor pamper them. The deer, elephant, moth, bee, and the fish, are destroyed by yielding to the senses of sound, touch, look, smell, and taste. The deer attracted by sweet music, is caught. The elephant attracted by the female, is caught. The moth drawn to the flame, is burnt. The bee drawn by the fragrance inside the lotus bloom, is imprisoned. Thus men too yielding to their senses are destroyed.

* * *

Women should be kept shielded, avoiding familiarity with other men, and be treated with aloof and punctilious courtesy.

* * *

One should not stare at the sun, nor carry a load on the head. One should not pore long over microscopic things, nor luminous, disgusting, or disagreeable things.

* * *

The intelligent man's teacher in all courses of action is the public. In social matters one should copy what society as a whole accepts as right. Even if one is powerful enough to diverge from public conduct, one should not do so even in thought.

* * *

When one has committed a wrong act, or made a wrong utterance, one should not defend them with forced reasonings. Rare are men who point out one's failings to one's face. Therefore, by observing men of virtue and reference to ethical books, the wise person avoids bad conduct.

* * *

Where the king is a fool, courtiers are selfish and partial, men of learning stray from right paths, witnesses are untruthful, evil men and low men and women are in power, in such a place one must not seek wealth, honour, or abode.

* * *

When a mother does not protect her child, when a father does not give good counsel to his son, when a ruler robs one's wealth,

when one's best services are unappreciated by one's friends, relatives, and rulers, the wilderness is preferable to such an environment.

* * *

One must not oppose, nor do evil even mentally to one's mother, father, teacher, master, brother, son, and friends.

* * *

One must not eat a tasty dish by oneself. One must not seek wealth singly. One must not undertake a journey unaccompanied. One must not be awake in the midst of people who are all asleep.

* * *

One must not become convert to alien faiths. One must not deceive or cheat anybody. One must not consort with men or women of loose character or bad conduct.

* * *

One must guard against six evils which destroy prosperity; excessive sleep, lack of enthusiasm, fear, anger, idleness, and procrastination.

* * *

Knowing the fundamentals of a thing, applying oneself to it, adept in its craftsmanship, with bright intelligence, faithful to one's religion, with no loose thoughts about women, eloquent, skilled in inference, witty, and strict in speech, listening patiently, and understanding quickly, one must pursue prosperity, but not pursue lust at anytime.

* * *

One must not be too anxious to buy and sell, one must not enter the abodes of strangers, nor speak of one's house-hold affairs unasked to anybody. One must be economical in one's apeech, and speak so that few words convey rich meaning.

G. R. Josyer.

(To be continued.)

## NAMING THE HURRICANES

The American Weather Bureau are all set to christen prospective Atlantic hurricanes as they appear when the 1957 hurricane season begins on June 15th.

As—and when—they come along, the big blows will be named in order of appearance: Audrey, Bertha, Carrie, Debbie, Easther, Freida, Gracie, Hannah, Inga, Jessie, Kathie, Lisa, Margo, Netty, Odeile, Patty, Quinta, Roxie, Sandra, Theo, Undine, Venus, Venda, Xmay, Yasmin, Zita.

## THE CHAMPION MOTHER

A woman who was generally regarded as the world's champion mother, Mrs. Magdalena Lake, died in Johanesburg recently at the age of sixty-one. In twenty-two years Mrs. Lake had twelve children whose combined weight at birth totalled 159 lb.—an almost unbelievable average of 13¼ lb. for each baby. One of her children weighed 1 st. 4 lb. 4 oz. at birth, a record for Africa.

When Mrs. Lake married she weighed 8 st. 3 lb.; a year ago she weighed 19 st. 9 lb. Her smallest baby weighed 10½ lb.; there were three at 12¼ lb. each and the others all exceeded 13 lb. All the children are living.


| | |
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| ಯಜುರುಪಾಕರ್ಮ | ೦–೪–೦. |
| ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ | ೦–೪–೦. |
| ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ | |
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| Life of Saint Anantarya. in English and Hindi. | 1—0—0. |

(*Continued from page 3*)

In the model, Geoffrey Clarke has used mica strips to give the feeling, he says, "of the complex nature of floors and compartments."

Subterranean workings will make an entrance tunnel which will exclude air from the house. The power plant will also be underground.

This will supply the desired atmosphere, and power for the lift, artificial light, etc.

Geoffrey Clarke, himself the son of an architect, sees a building as a vast piece of sculpture. He believes that a good building is a sculpture and that a house should be organic in the sense that its design is based on the symmetry of a natural form.

This is also the belief of the great French architect, Le Corbusier, who says that a house ought to be constructed organically with the form of some natural object like a shell or a skeleton.

Scientific knowledge is rapidly making it possible to build in almost any shape with an enormous variety of materials. The problem for these designers is to keep aesthetic values in building, while making full use of modern knowledge and techniques.

The architectural principle involved, they say, is the importance of functional realities. The designers relate the project to man himself, with his spiritual difficulties in a scientific age.

We discussed it over cups of tea in a great gloomy studio at the top of the Royal College of Art in London, darkened by the half completed windows for Coventry Cathedral with their mysterious mauve and blue-grey colouring.

The sculptor and the architect readily agreed with me that the project is a fantasy: but they implied that all good things begin with an idea, and that this one is to be pondered over most seriously by those interested in visual things—and not just to be tossed aside as 'globaloney.'

And the sculptor's young wife said that she would like to live in a house like that, anyway.


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## AND THE
# YADAVA DYNASTY

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**Modern Review,** Calcutta.

**"A Splendid History."** Dr. Sir C. R. Reddy, Pro-Chancellor.

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# THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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# EARTH SWALLOWS UP

Scientists these days are always ready to explain almost anything under the sun. They would, for instance, have us believe that "flying saucers" are but a product of the imagination and that the "Indian rope trick" is a fake. However, there are plenty of cases on record where these wise men have been utterly and completely confounded.

Take the mystery of the disappearing hoses which made the headlines recently. Seven-year-old Jimmy Bridgman, of Kalamazoo, Michigan, U.S., wanted to dig a hole in the ground. It proved to be hard work, so he turned on the hose with the object of sluicing the earth away.

Having made his hole, Jimmy went to remove the hose. It refused to budge. The nozzle had, in some strange fashion, burrowed right down into the earth. He called his father. Mr. Bridgman tugged with all his might, but he too failed to free the hose.

He enlisted the aid of two of his neighbours. They pulled until they were almost black in the face. The hose eventually snapped, whereupon the leading end "kept descending into the hole like a frightened snake!"

George di Peso, another American, had a similar experience, some 20 feet of his hose vanishing into the ground. People from all over the countryside descended in droves upon the scene. Life became so complicated for George that he severed the hose!

Over in Norwalk, connecticut, Mr. Calvin Barham was having hose trouble too. He was more fortunate than the rest, for on digging deep down into the earth, he managed to free his hose.

A Mr. Wombacher of Proctor, Minnesota, lost about 15 feet of his 50-foot plastic hose when it suddenly decided to emulate the worms. He told the police that he left his hose on the lawn on Tuesday, and when he thought to take it away on Saturday it was stuck in the ground. He and two of his neighbours failed to pull it out.

Over in Downey, also in Connecticut, Mrs. Robert Breeze had to say good-bye to 15 feet of hose which the earth swallowed up. The only explanation the scientists could offer was that erosion had probably created a vacuum in each instance.

They were at a loss to explain the "Enchanted Milk Pail" which captured the public's imagination in 1848. In Britain Mrs. Margaret Leatherland of Northamptonshire was milking her cows one morning when she saw a face in the milk pail. It was not a reflection as the features were that of her brother, Sir Robert Fossett.

The face persisted even after she had emptied the pail and scoured it with caustic soda. Thinking that she was perhaps suffering from delusions she showed the pail to the rest of the family without telling them what to expect. They fell back in astonishment. "What sort of trick is this?" they exclaimed.

A photographer was called in, and several clear prints of the pail was sent to Mr. Hardiman Scott, the President of the Northampton Psychic Society. He went at once to the farm and was able to examine the original. Like the scientist who followed, he was compelled to admit that he was baffled. Soon afterwards Sir Robert fell ill and died!

An equally puzzling incident took place in America a year or so ago. On this occasion the face of a stranger appeared on the screen of a television after it had been switched off! It stayed there for days. Technicians pulled the set to pieces, and even installed a new screen, but the mysterious face still remained to mock them!

Prophetic dreams and premonitions have also served to confound the scientists in the past. The society of Psychical Research records that a professor in an Italian college

had a dream during August 1921 in which a priest he knew came to him and said, "The Pope will die between January 20 and 25 next year. His successor will be Cardinal Ratti."

The professor immediately informed the Bologna papers of his dream. The story was published, and afterwards reproduced in the London "Times." The Pope became ill at the beginning of 1922. He died on January 22 Cardinal Ratti succeeded him as prophesied in the dreem, becoming Pope Pius XI.

A premonition saved the life of a Brisbane woman who was about to take a trip on the ferry boat, Pearl. The river was flooded. Having boarded the crowded vessel, she had a sudden premonition that it was going to sink.

"I'm getting off," she told the woman by her side. "I suggest you do the same: this boat will never reach the other side."

"You're crazy!" laughed the other.

The ferry sank as prophesied and many lives were lost.

Finally the miracle of the "Moving Statue of St. Dominic." In Soriano, Italy there is a Dominican House which boasts of a huge wooden statue which bears an almost life-like resemblance to the saint. On September 14, 1870, the statue was carried to the village church. There was to be a festival the next day.

While high mass was in progress the following day, the status suddenly seemed to come to life. Women and children screamed as it seemed about to step down from the platform. It then raised its right arm and proceeded to move its lips, thus giving the impression that it was going to address them.

The face became animated and a pinkish, healthy hue suffused its cheeks. Some of the men gathered in the church, thinking that a practical joker was responsible for the terrifying behaviour of the statue sought to pull it down, but it thrust them to one side!

## THE MYSORE DISTRICT AUTOMOBILE ASSOCIATION MYSORE.

The 28th Annual General Body Meeting of the Mysore District Automobile Association was held last week under the Chairmanship of the President Sri G. R. Josyer, M.A., F.R.E.S.

The Honorary Secretary Sri A. R. Narasimha Iyengar presented the Report and the Annual account which were passed after discussion.

Sri G. R. Josyer was re elected President and Messrs. C. P. Nanjunda Chetty and K. Narayana Rao, Vice-Presidents and Sri A. R. Narasimha Iyengar and M. S. Shivashankar Honorary Secretaries with Sri K. V. Nagaraja Setty as Treasurer. The following were elected to the Managing Committee :—

Messrs. 1. C. D. Narayana Rao,
2. S. Sangaiah, B A.
3. G. R. Ramaiah.
4. I. Nanjundaiah.
5. S. N. Parthy.
6. C. Krishnaswamy Iyengar.
7. K. Venkatanarasaiah.
8. The Manager, Modern Motor Service Ltd.
9. D. Lingaiah.
10. R. Muniswamy Naidu.
11. S. V. Shamanna.
12. M. V. Venkatappa.

By a special resolution the meeting resolved to convert the Mysore District Automobile Association into Mysore Regional Automobile Association, so as to include the new districts included in the Mysore Regional Transport Division to facilitate the Bus owners of the entire region.

In connection with the revision of taxation proposed by Government, the Association resolved to represent to Government that for Bus services of less than 100 miles, the rate of Rs. 30/- per seat was excessive and might be fixed at Rs. 20/-.

It was also resolved to hold the Silver Jubilee of the Association at an early date.

The Rationalist

## "SECULAR" STATE

Presiding over the Diamond Jubilee celebrations of the Srirangam High School last week, Mr B. Jagannatha Das, Judge, Supreme Court, said that the provisions of the Constitution on the secular aspect of the State had been conceived in needless sensitiveness and would bear further examination and revision.

Mr. Das said that a spiritual atmosphere was necessary to build up the character of the school children. While hastening to add that he was not saying that any particular religion, ritual or dogma should be preached or practised, he said that it was for the educational experts to tackle the problem.

"There was one outstanding feature in Srirangam life for young boys like me. I hope it continues to be so. It was life in the radiating and permeating presence of God Himself. Life in School was an integral part of that life. The fact that it was located in a mandapam—with no modernity about it, was a constant reminder."

"The teachers were every one of them. I believe, working out of attachment to the cause and in a spirit of religious sacrifice, with no tenure, assurance or prospects. They were in every sense holy persons and radiated the spirit of devotion and service."

"The routine dip in the Cauvery, the going to the School returning therefrom through the streets within the prakarams crossing some procession of the deity on most days of the year gazing at it with reverence and adoration, roaming about in off-time in the prakaram streets or inside the premises of the temple, all these contributed to impart the feeling that we were having education in the very presence of the God. This imprinted, indelibly, faith in a living personal God in our young minds—which I must admit has in later life become somewhat hazy though not obliterated.

"That foundation can be laid only if the young mind acquires instinctively the higher spiritual values as part of its second nature. These values are rooted in faith in God, involving an instinctive feeling of omnipresence of a living God, inspiring awe, reverence and love and a feeling of trust in His benign parental care and supervision, and an instinctive realisation that good or bad deeds excite His pleasure or displeasure."

"Our constitution has for historical reasons, which probably will continue to remain valid for a considerable time, rightly adopted the pattern of a secular State. But on a close examination, it may be found that some of the provisions of the Constitution bearing on this have been conceived in needless sensitiveness and bear further examination and revision."

"It appears to me that there is now-a-days an increasing appreciation of the necessity for imparting to our children in the impressionable period of their age, the background of faith in God and the instinctive appreciation by spiritual values inspired by such faith I think it is also being realised that such background is best furnished for young minds by their being led in an interesting way to an intimacy with our highest cultural and spiritual values, through a closer association with our ancient holy institutions and a knowledge of our immemorial epics and religious literature."

## SETTING UP RECORDS

By eating 1,003 feet of spaghatti in one hour in Huddersfield market place recently, Fanis Costadimas, a twenty-two-year-old Greek textile student, was able to claim the the world's spaghatti-eating championship! His prize, appropriately enough, was a twelve-pound crate of spaghatti, containing 8,784 feet.

Fanis, at least, had some incentive to win his strange endurance test. But, throughout the world, many other curious marathons are undertaken for little reward other than the sense of achievement in setting up records.

Forty-year-old, seventeen-stone Mrs. Marie Ashton pounded away on a piano for close on 157 hours to claim the world's non-stop piano-playing record. She paid no heed to women who fainted and men who cried "Stop it!" in the audience at Great Yarmouth.

With a doctor and a nurse in attendance Mrs. Ashton played on and on, though her wrists were bandaged and her eyes red-rimmed with fatigue.

"Some people think I am crazy and that this attempt should be stopped," she said. "Why am I doing it? Because I want to!"

And when nineteen-year-old Joyce Ainger, of Aylesbury, roller-skated non-stop for sixty hours at her local rink in 1955, she announced, "I'm doing this just for the fun of it."

While four other competitors dropped out, Joyce drank champagne and smoked cigarettes, and when at last she retired it was from boredom rather than weariness.

Another amazing record was set up by an Austrian of twenty-seven, who squatted on a tight-rope in Vienna for 130 hours. At intervals he was fed by his wife with hot chocolate, barley sugar and strong black coffee.

In America, a number of people bet a dollar that they could rock continuously in a rocking-chair for an hour. Several did it, so a new bet was made—a dollar an hour for whoever could keep it up longest.

Seventy-year-old Mrs. Hazel Wheeler won the contest by rocking for seventy-two hours, thirteen minutes. One man was disqualified when he fell asleep after seventy hours! But the world record for a rocking-chair marathon is 280½ hours. This was also achieved by an American woman.

A record that would leave most people cold was set up by Mr. Gus Simmons, of Chicago, some time ago. He sat on a block of ice for twenty-six hours! X.

## NON-STOP FIRES

While visiting Devon recently, a friend discovered one evening a fire which has been burning continuously for 150 years!

It is in the parlour of a quaint inn on the rolling, heather-covered expanse of Dartmoor. Matches as we know them to-day had not been invented when it was first lighted. Flint and tinder were used.

Every night this non-stop fire is replenished with peat. There is a superstition among the local villagers that bad luck would follow if the fire were ever allowed to go out.

There used to be a solitary inn in Yorkshire which boasted a fire which had been kept going for 220 years! It burned in a spacious hearth and the chimney was never swept. Every night a bundle of lighted straw was pushed up the flue. The fire was banked up overnight and every morning the ashes were raked over and more peat put on.

In some Pembrokeshire farm-house kitchens, we are told, the fire has not burned out for years, or even a generation. It is always burning and the fuel used is culm—a mixture of clay and small coal well blended together.

## A NEW METHOD

A Sydney man has patented a building method which was used in the construction of the Egyptian pyramids and the houses of Babylon.

He is Mr. A. V. Barker, a company director of Lucinda Avenue, Wahroonga.

Instead of cement and mortar, his "Rediscovered" method uses a bituminous bonding material which can be squirted on each course of bricks from a pressure gun.

Mr. Barker said he stumbled on his "new-old" method by reading archaeological descriptions of ancient buildings.

It would permit builders to construct a waterproof wall from a single thickness of bricks instead of two thickness divided by an air space.

Mr. Barker believes that by abolishing the inner wall, a 14 square house could be built at a saving of about £1,000.

The bituminous bonding was naturally waterproof and did away with the need for the air space and the inner wall.

He said a major oil company was now developing a bituminous emulsion for use as a bonding agent.

When this was ready, the method would be handed to the Commonwealth Experimental Building Station for testing.

City Building Surveyor, Mr. John Rankin, commented: "There is nothing against a single-brick wall—so long as it is adequately waterproofed and constructed."

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## CURE BY HYPNOSIS

The modern doctor may soon be curing warts by hypnosis. He may use the same means to get rid of such troubles as asthma, eczema and alopecia—loss of hair in patches.

These diseases are particularly difficult to eradicate by orthodox means as their cause is obscurely rooted in the emotions. But they respond well to hypnosis.

Anxiety and nervous tension, which people generally call "nervous", can be treated in the same way—although the underlying conflicts from which they spring are not usually resolved.

But, according to articles in the British Medical Journal, any general practitioner who is prepared to learn the simple technique can treat a wide variety of cases by hypnosis.

One article claims that hypnosis can help actors and public speakers not to "dry up." And a B.M.J. editorial says: "The first duty of doctors is to relieve illness, and in this the shorter methods, including hypnotism, have a rightful place."

A medical correspondent writes: "For too long, hypnosis has languished under the stigma of quackery. Now it seems that doctors are slowly moving to the view that any treatment which lifts the burden of mental illness is worth a serious trial."

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

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Life of Saint Anantarya.
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# H. H. Mummadi Krishnaraja Wadiyar Jayanti Celebration Committee

*request your presence on the occasion of*
*the Celebration of the 163rd Jayanti of*

**HIS HIGHNESS MUMMADI KRISHNARAJA WADIYAR**

*of revered memory*
*under the gracious Presidentship of*

**SRI S. NIJALINGAPPA** B.A., B.L.
**Chief Minister of Karnataka,**

*on Sunday the 21st July 1957 at 9 a.m.*
*at the Rangacharlu Memorial Hall, Mysore.*
*We trust you will be pleased to grace the function.*

**G. R. JOSYER,** M.A., HONS., F.R.E.S.,
**Convenor & Trustee.**

## ಶ್ರೀ ಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್
## ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯವರು

ತಾ|| ೨೧—೭—೧೯೫೭ ನೇ ಭಾನುವಾರ ಪ್ರಾತಃಕಾಲ ೯ ಗಂಟೆಗೆ ರಂಗಾಚಾರ್ಲು ಪುರಭವನದಲ್ಲಿ ನಡೆಯುವ
ಕೀರ್ತಿಶೇಷರಾದ ಆಳ್ದ
ಮಹಾರಾಜರವರು ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ
೧೬೩ನೇ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ
ತಮ್ಮ ಸುಪ್ರಾಗಮನವನ್ನು ಬಯಸುತ್ತಾರೆ.
ಮೈಸೂರಿನ ಮತ್ತು ಕರ್ನಾಟಕದ ಮುಖ್ಯಮಂತ್ರಿಗಳಾದ
ಶ್ರೀ ಎಸ್. ನಿಜಲಿಂಗಪ್ಪ, ಬಿ.ಎ., ಬಿ.ಎಲ್., ರವರು
ಅಧ್ಯಕ್ಷತೆಯನ್ನು ದಯವಿಟ್ಟು ಅಂಗೀಕರಿಸಿರುತ್ತಾರೆ
ತಾವು ದಯವಾಡಿಸಿ ಭಾಗಿಗಳಾಗಬೇಕೆಂದು ಕೋರುತ್ತೇನೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಕನ್ವೀನರ್ ಮತ್ತು ಟ್ರಸ್ಟೀ.

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ಸಂಧಾನಸೇವಾ, ಪಡಿಮಾಲೆ &C ,, ,, ೧.

ಶ್ರೀ ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ ಕನ್ನಡ

ಅನಕಾರಕಾಂಡ, ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ, ವಿಲಾಸಕಾಂಡ. ೪ ವಾಲ್ಯೂಂ 8.

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# THE RATIONALIST

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Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XVII No. 40] Monday 22—7—1957 [Price 0—1—6.

## Engineering Education

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Persons interested may contact the undersigned.

G. R. JOSYER, M.A. F.R.E.S.
Editor, "Rationalist",
100 Feet Road, Mysore.

# THE TEETH

Judging by the number of people who receive dental treatment of one sort or another, one could be excused for thinking that they enjoyed going to the dentists!

George Washington, first President of the United States of America, would have welcomed modern dental treatment with open arms. Washington had not a sound tooth in his head, and by virtue of his position, a denture of some kind was a necessity, if only for speech-making.

He commissioned his dentist, Isaak Greenwood, to make him a set out of well-seasoned wood. Needless to say they didn't last very long. Isaac Greenwood persisted and Washington found himself the owner of what must surely have been the first set of unbreakable dentures.

They were made of iron and not unnaturally turned rusty when the President drank liquids!

Finally, Greenwood made a set from bone and these the President found satisfactory so long as he didn't attempt to eat with them!

But as far as dentistry is concerned, an American must hold the record where training a patient is concered. A Cleveland man started squatting on top of a pole, but when he got a touch of toothache he called for a dentist.

As he refused to come down the pole for treatment, the dentist had to go up the pole where he made a temporary filling!

It may surprise many people to learn that in pre-war days, 30,000,000 false teeth were used in the British Isles alone each year. Today one factory alone turns out false teeth at the rate of 40,000,000 a year!

Great strides have also been made in the tooth business.

It is now possible to have your new teeth "sewn" into your gums, or, if you prefer it, it is possible to have all your teeth extracted, cleaned, filled and re-planted in your gums—all in the space of a few hours!

The subject of odontology is certainly a fascinating one. Believe it or not, a Belfast man called Hook, who lived in the days of "Good Queen Bess" cut a new set up teeth at the ripe old age of 112!

At the other end of the scale, a Lincolnshire woman died at the age of 86 without ever having cut a tooth.

There has been the case of a boy from the Philippines who had two rows of teeth, one within the other in each jaw, and a man from County Derry, Northern Ireland, who was the proud possessor of two rows in the lower portion of his mouth.

Mention of "Good Queen Bess" brings to mind the fact that she was troubled with toothache for most of her life, and that she was an extremely difficult patient.

One old bishop, in an effort to convince Her Majesty that extraction was not painful, volunteered to have one of his own good teeth extracted! Whether his offer was accepted or not is not known, nor if she ever was "fitted" with false teeth.

The earliest known false teeth were those of an Etruscan, whose skull was found in 1885. The owner's teeth had been extracted and replaced by animal teeth, which were held in position by finely worked gold.

Nimrod Robertson, a hunter from the Yukon, was another who used animal teeth. After shooting a bear he found that the meat was too tough to chew without teeth, so he extracted the teeth from the dead animal and had them fitted to a dental plate and thereby he was able to enjoy his next meal of bear's meat!

Men have been known to make their own dentures when deprived of skilled aid. An

Australian prisoner-of-war made a complete denture for himself out of tin.

An Englishman from Derbyshire went to the trouble of melting down a crank-case and made himself a set of teeth out of aluminium.

When the Jaga King of Angola dies, a tooth is extracted from his head and placed in a box containing those similarly removed from all his predecessors. Only the man possessing the box can prove his right to the throne!

In order to secure good weather, the Warramunga of North Australia remove teeth at the end of a rainy season. The girls are more often chosen than the boys, one or two teeth being knocked out, ground up and put in a piece of meat, which is then eaten by their mother!

Men sometimes have to undergo the same ceremony, but in their case the pulverised teeth are eaten by their mothers-in-law!

Many, of course, are the charms and superstitions associated with teeth, and in many parts of Ireland it is believed by the inhabitants that if you keep the parings of your toe and finger nails, and carry them about with you, toothache will never blight your life.

Again, others will assure you that if you put your right shoe on before your left one, toothache will be kept at bay, while in some parts of Northern Ireland it is believed that people whose teeth are set far apart will be lucky and far travelled.

Ancient people had curious remedies for toothache, including sparrow's dung warmed in oil, spiders mixed with egg-shells, or the eyes and beak of a vulture burnt to a powder.

The ancient Egyptians employed the most repulsive method. They would split the body of a living mouse and lay the halves while still warm along the gums of the patient.

If one wishes to avoid having false teeth, the thing to do is to live in a district where the flourine content of drinking water is high. It is known that this chemical prevents decay and such places are South Shields in Northern England and Hereford in the United States.

Records show that false teeth were used by the ancient Greeks and Romans, and were sometimes made out of wood, while occasionally missing teeth were replaced with those from animals, one such tooth taking the place of two human teeth! Again, toothpicks have been used since Roman times.

In the 17th Century it was considered fashionable for a gentleman to carry a case of toothpicks around with him. Incidentally, they are still used by the million on the Continent, and in France several factories do nothing else but manufacture them.

One firm even boasts that it turns out almost 200 models, flavoured with such essences as mint, rose, cloves and violet.

So when you next visit your dentist, remember there is quite a fascinating story behind that molar that is giving you so much trouble.

X.

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# WELCOME SPEECH

## At the 163rd Jayanthi of H. H. Sri Mummadi Krishnaraja Wadiyar under the Chairmanship of Sri S. Nijalingappa B.A., B.L. Chief Minister of the State by Sri G. R. Josyer M.A., F R.E.S.

Esteemed Sir, and Ladies and Gentlemen,

On behalf of the Mummadi Krishnaraja Wadiyar Jayanti Celebration Committee, I offer to you all our most hearty welcome to the 163rd Jayanti celebration of H. H. Sri Mummadi Krishnaraja Wadiyar.

To you, Sir, Chief Minister of this great State, I offer glad welcome, not only on behalf of the Jayanti Committee, but also of the good citizens of Mysore.

You upheld the torch of Karnataka, as President of the Provincial Congress Committee, and nursed, fostered, and built up that organisation with wise and patient care for nearly a decade, and earned wide public esteem. And, when you missed reelection some time ago, many here felt it as a personal loss. Your election to the Headship of the unified Karnataka State is welcomed widely, and it is hoped that your long political apprenticeship, your intelligence, calmness, wisdom, honesty, and patriotism, will convert the geographical fragments which have been integrated as Karnataka, into one unified, compact, harmonious State, with a happy people, and an efficient administration.

It is a great task that you have embarked upon, and amidst the feverish activities that are engaging your mind, a little of, what is called, "hind-sight", might provide the proper perspective.

Banerji once asked me for a note on the "Use of history to an administrator." Morley has written an essay on that valuable theme

Today, under the 20th century democracy in this State, we are doing many things as an all-time solution for all public ills. But history tells us that in the 18th century the soldier dictator, Nawab Tippu Sultan ordained the following:

"Regulations military, naval, commercial and fiscal, police, judicature, and ethics, were embraced by the code of this modern Minos: and his reformation of the Calendar and of the system of weights and measures, was to class him with those philosophical statesmen and sovereigns of whose useful labours his Secretary had obtained some obscure intelligence. It may be briefly stated regarding the whole, that the name of every object was changed: of cycles, years and months; weights, measures, coins, forts, towns, offices military and civil, the official designations of all persons and things without exception,—a singular parody of what was transpiring in France. The administration itself was named the *Sarkar Khodadad*, or God-given Government. Persian was introduced for military commands and official use. Exports and imports were prohibited, for the protection of domestic trade: liquor shops were abolished. Lands and grants of Hindu temples, and the service Inams of Patels, were confiscated. The revenue regulations of Chikkadevaraja Wodayar, however, remained unaltered, but were republished as the ordinances of the Sultan. He strove, in short, to obliterate every trace of the previous rulers. For this purpose, even the fine irrigation works, centuries old, of the Hindu Rajas were to be destroyed and reconstructed in his own name!"

That lesson from the past should make us think, whether Progress is towards an ever-lasting goal, or be like the movement of a pendulum.

Again, we are glad today that, for the first time after 1000 years, all Karnataka is one. But history tells us that a few generations ago,

"The territory in the possession of the Royal family before the dictatorship of Hyder began, consisted of the major part of the present districts of Mysore, Hassan, Kadur, Tumkur, Bangalore, Salem, Coimbatore, and Madura as far as Dindigal, fetching an income o a crore and thirty lakhs of rupees. At the time of Hyder's death, the extent of the Kingdom was about eighty thousand square miles, including the extensive table-land of Mysore, and the rich districts of Baramahal, Salem, Namakal, Dindigal, Shankaridroog, Karur, Erode, Dharapuram, Coimbatore, Palaghat, Calicut, Bednur, Soonda, Harpanahalli, Dharwar, Savanoor, Gootti, Cudappa, Royadrcog, Chitaldrug, and others. From this vast Kingdom extending to the banks of the Krishna, Hyder was receiving an income of about three and a half crores of rupees."

It was the British in 1799 who broke up that comprehensive territory, and gave to Mummadi Krishnaraja Wadiyar the shrunken fragment of erstwhile Mysore.

Other evils that they did also, deserve telling on this occasion:

"A gold throne, tiger-shaped, with a jewelled canopy and crest was removed to England. And by the unrestricted plunder of the town of Seringapatam and its neighbourhood, several men of the army became rich beyond the dreams of avarice." Colonel Wellesley, in a letter to his brother Lord Mornington, informed him that "nothing exceeded what was done on 4th May, that scarcely a house in the town was left unplundered, and that in the camp bazaars jewels of the greatest value, bars of gold, and numerous other articles of value were offered for sale by soldiers, at indiscriminate prices, or exchanged for articles of nominal value. Single pearls of great value are said to be exchanged for a bottle of liquor! An army doctor was able to purchase from a soldier two bracelets set with diamonds, and the less costly one is said to have been valued at £30000 sterling, or 45 lakhs of rupees! The other bracelet was declared by the jeweller to be of such superlative value that the jeweller could not fix a price!

"The prize Committee appointed by General Harris found in the palace an enormous and astonishing mass of wealth consisting of lakhs of specie, gold and silver plate, jewels, rich and valuable stuffs, and various other articles of great price and rarity. The jewels were found kept in large dark rooms strongly secured and sealed. In the same manner were stored the gold plate, both solid and in filigree, of which latter there was an endless variety of beautiful articles. The repositories of fire arms contained swords most magnificently adorned with gold and jewels. There were also a number of ornamental heavy articles, particularly several door-posts of ivory, of exquisite workmanship.

"A large library in excellent preservation also existed, the volumes being kept in chests and each book having a separate wrapper. Many of them were richly adorned and beautifully illuminated. The library, except one copy of the Koran, was transferred to the newly formed College of Calcutta. The copy of Koran, written in beautiful characters with elegant ornamentations is in the Library of the Windsor Castle. The Commander-in-Chief General Harris's share of the prize money amounted to £142,202 or nearly 19 lakhs of rupees!"

Referring to the jewelled gold throne, tiger-shaped, and the beautiful Koran in the Windsor Castle, taken to England, and the illuminated manuscript treasures taken to Calcutta, your good presence here on this occasion would seem to be a God-send, and I and the citizens of Mysore would be failing in our duty if we did not urge you to move in the matter, and get Mr. Nehru, or goad Mr. Nehru, to call upon the British to return the throne with a good grace. If they so desire, we might give them in exchange the statues of Cubbon, Bowring, and Gordon.

With regard to the literary treasures, taken to Calcutta your forthcoming visit to that Capital should prove opportune to verify, and urge their retransfer to Mysore.

If, Sir, during your regime you recover these and open a Museum in Mysore, you would share in the unbounded rejoicing of Mysoreans.

In the midst of such war-ravaged desolation arose Sri Mummadi Krishnaraja Wadiyar, like the morning sun.

Installed as a boy of 5 in 1799, he was *de facto* king till 1831, and *de jure* king till 1868. De-facto, or de jure, he had kingly qualities, and was a loving, generous, and charming father to his people.

During his boy-hood, the military grandee, the Duke of Wellington, the tried administrator, Purniah, and the trusty financier, Babu Rao, restored the country to normal. Assuming the reins of Government in his teens he ruled for 20 years, till in 1831, as per Bentinck's annexation policy, he was charged with incompetence and extravagance, and was robbed of his kingdom!

But they could not rob him of his heroic spirit and kingly qualities, which ultimately forced them to surrender. His 37 years of peaceful war with the British, and ultimate victory, rank him among the great heros of Indian Independence.

He sat on the throne for 69 years, and earned the love, esteem, and devotion of his subjects. He rebuilt Mysore which was in ruins, and restored temples which had been razed. He encouraged talent, and promoted Arts, Letters, and Sciences. His Court was like Bhoja's, and he lived in the tradition of the Puranic Monarchs. His advisers were not low and despicable men who were bent only in amassing fabulous wealth for themselves, while they brought him disgrace and ruin. They were able and wise counsellors who were wedded to him by selfless devotion, Bakshi Narasappa, Kolar Krishniengar, Dr. Campbell, Aga, and S. Venkatavaradiengar.

To give one example of their calibre, in 1864, when the 70 year old Maharaja rejected Commissioner Bowring's proposal to renounce his titles and retire to T. Narasipur. Asst. Commissioner Elliott called Bakshi Narasappa to his office and told him angrily,

"Both yourself and His Highness are seated on a box of gunpowder and you cannot avoid its taking fire. But you should bear it in mind that sooner or later, it is sure you both will be blown up to the wind!

"Take care you both will ever be in hazard of incurring the displeasure of the Commissioner. His Highness might be put into a cage like a parrot and shown to the world; as to your fate I need hardly say that it will be one similar to the late Venkappaji's, the vakeel of His Highness."

But Bakshi Narasappa did not blench, but got back and hastened the adoption of Chamaraja Wadiyar, of which the present royal family are enjoying the benefits. That act helped Mysore to continue to remain Mysore for another 90 years.

That brings us to the present. Nowabs Hyder Ali and Tippu Sultan had almost gathered together the chess-pieces of Karnataka. The British scattered them, and gave a fragment, Mysore, like a rose-bud, into the hands of Mummadi Krishnaraja Wadiyar. Mummadi Krishnaraja Wadiyar breathed life, colour, lustre, and fragrance into the rose bud.

That bud, like a magnet, has after this lapse, attracted the scattered petals, and you, Sir, like a Moghal Emperor, hold it in your hand as a rose in full bloom.

Perhaps nobody rejoices more in that fact than the immortal spirit of Sri Mummadi Krishnaraja Wadiyar. He wishes you well; and he wishes Karnataka the choicest blessings of the great God of Whom he was an ardent devotee.

G. R. JOSYER,
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Editor, "Rationalist",
100 Feet Road, Mysore.

## WHERE THEY "END UP"

Russian controlled East Germany is the butt of a number of stories Germans now tell. "I am fed up," said a Leipzig factory worker. "If I go to work five minutes late I am arrested for sabotage. If I arrive five minutes early I am arrested for spying. And if I arrive dead on time I am arrested for owning a capitalistic watch.

A story which went rounds of the Leipzig Fair was about an East German pottery factory that exhibited busts of the three leaders, Pieck, Grothwohl and Ulbricht, but did no business. Then a customer arrived and said: "I'll have 200 of the small busts of Grotewohl, 300 of the large ones, 100 medium busts of Pieck, and 400 small Ulbrichts."

Why did he want so many? He ran a shooting gallery in a travelling fair!

On one of his official tours President Pieck visited a prison, congratulated the governor on his effort to improve conditions, and gave him 5,000 marks (over £400) to help in the work. Next he went to a children's home and gave the matron fifty marks to help improve conditions.

"Herr President," his secretary whispered, "surely you have made a mistake; 5,000 marks for a prison and only fifty for a children's home!"

"No mistake at all," Pieck replied. "After all, I'm not likely to end up in a children's home, am I?"

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## ROYAL JELLY

Scietists in Germany and Russia are probing the secrets of "royal jelly," I hear. They believe it contains substances which may help human beings to live longer, and attain a greater pitch of health and happiness.

"Royal jelly," valued at more than £225 an ounce, is the substance issuing from the tiny head glands of bees, whose duty in life is to nurse and nourish the Queen Bee in her hive. Living on this substance, she performs her stupendous egg raising feats.

Experiments with the jelley already suggest it may have almost miraculous properties. Hens, injected with it, have performed remarkable laying feats. Fruit flies, given a taste under laboratory conditions, have grown far bigger than their normal size and stronger.

The elixir of life, a virtual food of the gods for Queen Bees, may before long play an equally vital role in reinforcing the human family's stamina. X.

## MUSIC ACADEMIES

The Sangeet Natak Academy, New Delhi, has invited applications for financial assistance from various cultural organisations, which have been recognised by the Akademi. These applications should be forwarded through the State Academies so as to reach the office of the Academi, New Delhi, at the latest by August 31, 1957. An advance copy may, however, be sent directly to the office of the Academi, New Delhi. Institutions not recognised already may, however, apply to the Academi, New Delhi, for such recognition as per rules.

Application forms for financial assistance as well as recognition, and copies of rules and regulations in that connection can be had from the office of the Academi, New Delhi, on demand.

## THE NATIONAL FLAG

Government have issued the following Press Note.

Instances have come to notice of certain persons and firms distributing miniature National Flags printed on paper at public places and collecting money from the members of the public. This tends to lower the dignity of the National Flag. The Flag is the emblem of the nation, and its dignity should be maintained at all costs. The Government appeal to the good sense of the persons or firms indulging in the above practice to give it up. The National Flag should not be made use of for any trade or commercial purposes, which cheapens its importance.

Government need not reiterate that it is the duty of every citizen of India to honour the National Flag and to maintain its prestige. No indiscriminate use of the National Flag which brings it into disrepute, should be countenanced by the members of the public. In this connection, the following rules should, generally, be observed in the use of the National Flag. The National Flag should not be used for any trade or commercial purposes; it should not be flown upside down; it should not be exhibited at a lower level than the dais or the seats; it should not be thrown about carelessly lest it should be trampled under feet; a tattered or faded Flag should not be flown; on all auspicious occasions, the Flag must always be flown to touch the topmost end of the mast.

Government are confident that the co-operation of the people in maintaining the prestige of the National Flag will be forthcoming in ample measure.

## CARETAKER'S PASTIME!

After his lecture in a strange town, a famous university professor was left alone with only an elderly caretaker for company until train time. "If you don't mind a modest home," the caretaker suggested, "I'd be proud to have you wait at my place. You might like to see ... my pictures." There was an eagerness in the old voice. Not knowing how to refuse, the professor accepted. But—"*Pictures!*" he thought. He visualized a plush-covered album, utter boredom.

The caretaker surprised him. The old man, who earned his living with bent back, broom and coal shovel, laid out before the school man not family portraits, but photographs of trees. Rather wonderful photographs! Composed for beauty, developed with rare skill. A willow tree in a storm; an ancient oak bathed in the magic of sunset; a lone maple at a lane entrance; silver birches in a twinkling fairy dance.

"You do all this—yourself?" exclaimed the astonished guest.

"Yes, it is my recreation."

## "WHITE MAN COME"

Red Indians living near Sault Ste. Marie in Ontario, Canada, take a dim view of the uranium boom. Asked how it was affecting his tribe, Chief Steve Buzwah said: "Two or three hundred years ago white man come to North Shore of Lake Superior. He take all the fur and give Indian strings of beads! Then a few years later he cut down all big trees; build timber mills. Soon all big trees gone—he go away! Few years later he come back; build paper mill at Espanola, cut down all small trees. Nothing left on North Shore but rock! Now, by gosh, he come back for rock!"

# MUMMADI KRISHNARAJA WADIYAR'S 163RD JAYANTI

The 163rd Jayanthi of H. H. Sri Mummadi Krishnaraja Wadiyar was celebrated on Sunday the 21st July 1957 at 9 A.M. in the Rangacharlu Memorial Hall under the Presidentship of Sri S. Nijalingappa, B.A., B.L., Chief Minister of Karnataka. On arrival, the Chief Minister was received by Sri G. R. Josyer, the Convenor, Sris. G. K. D. Bharamiah, U. L. Ramachandra Rao, A. K. Venugopala Mudaliar, and M. S. Channabasappa, Trustees, and the Civic authorities, and the group was photographed. The large hall was well-decorated, and the elite of the city had assembled in honour of the occasion. A life-size portrait of H. H. Sri Mummadi Krishnaraja Wadiyar was installed on a pedastal on the dais, adorned and garlanded.

On the President being seated there was Prayer by the students of the National Girls' High School, and Invocation in Sanskrit, specially composed for the occasion by Sri Vidwan Alwar Tirumaliyengar, Principal of the Sanskrit College, Melkote.

Sri G. R. Josyer, then read messages received from Bharataratna Sir M. Visvesvaraya, Sri M. Anantasayanam Iyengar, Speaker of the Lok Sabha, Delhi, Sri K. C. Reddy, Minister of Works etc, Delhi, Dr. Sir C. P. Ramaswamy Iyer, Sri H. K. Veeranna Gowda, Minister of Public works, Sri K. P. Ramanathiah, I.A.S., Divisional Commissioner, Belgaum, Rao Bahadur M. A. Rangaswami, M.I.C.E. and Sri Mahantiah, City Magistrate, Mysore.

The Welcome Address delivered by Sri G. R. Josyer has already appeared in our last issue.

There was then a delightful programme of Music, vocal and instrumental, by the staff and selected students of the National Girls' High School.

The President, Chief Minister, Nijalingappa rising amidst cheers, and speaking impromptu in Kannada, delivered the following valuable speech:

**ಮೈಸೂರು ರಾಜ್ಯದ ಮುಖ್ಯ ಮಂತ್ರಿಗಳಾದ ಶ್ರೀ ಎಸ್. ನಿಜಲಿಂಗಪ್ಪನವರು ದಿನಾಂಕ 21—7—1957 ರಂದು ಮೈಸೂರು ರಂಗಾಚಾರ್ಲು ಪುರಭವನದಲ್ಲಿ ನಡೆದ ಶ್ರೀ ಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್ ಅವರ ಜಯಂತ್ಯುತ್ಸವ ಸಮಾರಂಭದ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಿದಾಗ ಮಾಡಿದ ಭಾಷಣ.**

## ಶ್ರೀಮಾನ್ ಜೋಸ್ಯರೇ, ಸ್ನೇಹಿತರೇ, ತಾಯಂದಿರೇ,

ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರಾದ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ 163 ನೇ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ ನನ್ನನ್ನು ಕರೆದು ಗೌರವಿಸಿ ಈ ಸಮಾರಂಭದ ಅಧ್ಯಕ್ಷತೆ ವಹಿಸಲು ಅವಕಾಶ ಕೊಟ್ಟಿದ್ದಕಾಗಿ ತಮಗೂ ಈ ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯ ಕಾರ್ಯಕರ್ತರಿಗೂ ನನ್ನ ಧನ್ಯವಾದಗಳನ್ನು ಅರ್ಪಿಸುತ್ತೇನೆ.

ಬಹುಶಃ ಕೆಲವರಿಗೆ ಅನಿಸಬಹುದು, ರಾಜರುಗಳು ಈಗಲೂ ಇಲ್ಲಿ ಇನ್ನು ಮುಂದೆ ಉಳಿಯುವಂತಿಲ್ಲ. ಈ ಜಯಂತಿ ಸಮಾರಂಭಗಳೇಕೆ? ಇದರಿಂದ ಏನು ಪ್ರಯೋಜನ? ಎನ್ನುವ ಪ್ರಶ್ನೆ ಸಾಧಾರಣವಾಗಿ ಅನೇಕರಲ್ಲಿ ಉದ್ಭವಿಸುತ್ತದೆ. ನಮ್ಮ ದೇಶದಲ್ಲಿ ಪ್ರಜಾ ಪ್ರಭುತ್ವ ಲಭ್ಯವಾಗಿದ್ದು ಅದು ಬೆಳೆದು ಜೆನ್ನಾಗಿ ಬಾಳುವುದು ಉಚಿತ. ಅಂದಕ್ಷಣ ಇತಿಹಾಸವನ್ನು ಮರೆಯ ಬಾರದು. ನಮಗೆ ಹಿಂದಿನಿಂದಲೂ ಅನೇಕ ತರಹೆ ಅನುಭವಗಳಾಗಿವೆ. ಅವುಗಳನ್ನು ನಾವು ಮರೆಯುವುದು ಸಾಧ್ಯವಿಲ್ಲ. ಚರಿತ್ರೆ ಹಿಂದೆ ಆಗಿಹೋದುದು. ಆದರೆ ಅದು ಸಮಾಜಕ್ಕೆ ಏನು ನೀಡುತ್ತದೆ ಅಂದರೆ ಹಿಂದಿನವರು ನಮ್ಮ ಸಮಾಜಕ್ಕೆ ಏನೇನು ಸಾಧಿಸಿಕೊಟ್ಟಿದ್ದಾರೆ ಎಂಬುದನ್ನು ಹೇಳುತ್ತದೆ. ಆದ್ದರಿಂದ ನಾವು ಅದನ್ನು ಸ್ಮರಿಸಬೇಕು.

ಆದ್ದರಿಂದ ಇಂತಹ ಜಯಂತಿ ಸಮಾರಂಭಗಳನ್ನು ಆಚರಿಸಬೇಕಾದುದು ಅಗತ್ಯ. ಇಂತಹ ಈ ಜಯಂತ್ಯುತ್ಸವವನ್ನು ಏರ್ಪಡಿಸಿದಂತ ಕಾರ್ಯಕರ್ತರು ಸ್ತುತ್ಯರ್ಹರು ಮತ್ತು ಅಭಿನಂದನೀಯರು.

## ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜರೂ ಆಂಗ್ಲ ಆಡಳಿತಗಾರರು

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಬಹಳ ಕಷ್ಟಕಾಲದಲ್ಲಿ ನಮ್ಮ ರಾಜರಾಗಿದ್ದರು. ನಮ್ಮ ಇತಿಹಾಸದ ಪ್ರಕಾರ 1857 ನೇ ಇಸವಿಯಲ್ಲಿ ಒಂದು ದೊಡ್ಡ ದಂಗೆ ನಡೆಯಿತು. ಅದರ ಕಾರಣ ನಾವು ರಾಷ್ಟ್ರದಲ್ಲಿ ಈ ವರ್ಷ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟದ ಶತಮಾನೋತ್ಸವ

ವನ್ನು ಆಚರಿಸಲಿದ್ದೇವೆ. ಇದಕ್ಕೆ ಹಿನ್ನೆಲೆಯಾಗಿ ಅಂದರೆ 1857 ನೇ ಇಸವಿಯಲ್ಲಿಯೇ ಈ 1858 ರ ಹೋರಾಟಕ್ಕೆ ಒಂದು ರೂಪ ಬಂದಿದ್ದಿತು. ಆ ಕಾಲದಲ್ಲಿ ಅನೇಕರು ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಾಗಿ ಅತೀವ ಹೋರಾಟ ನಡೆಸಿದರು. ಆದರೆ, ಈ ಕಾಲಾವಧಿಯಲ್ಲಿ ಹಳೇ ಮೈಸೂರಿನಲ್ಲಿ ಯಾವ ತೆರನಾದ ದಂಗೆ ಕೊಲೆ ಮುಂತಾದವುಗಳೂ ನಡೆಯಲಿಲ್ಲ. ಆದರೆ, ಮೈಸೂರು ಹೊರಗಿನ ಕರ್ನಾಟಕದಲ್ಲಿ ಕಿತ್ತೂರ ಚೆನ್ನಮ್ಮ, ಬಾಬೂರಾವ್ ಮುಂತಾದವರು ಆಂಗ್ಲರೊಡನೆ ಸೆಣಸಿ ಬಹಳ ಹೋರಾಟ ನಡೆಸಿದರು.

ಆಗಿನ ಕಾಲದಲ್ಲಿ ನಮಗೆಲ್ಲ ಗೊತ್ತಿರುವಂತೆ, ಹಳೇ ಮೈಸೂರಿನಲ್ಲಿ ಬ್ರಿಟೀಷ್ ಕಮಿಷನರುಗಳು ರಾಜ್ಯಾಡಳಿತ ನಡೆಸುತ್ತಿದ್ದರು. ಬಹುಶಃ ಆಗಿನ ವೇಳೆಯಲ್ಲಿ ಬ್ರಿಟಿಷ್ ಆಡಳಿತ ಇಲ್ಲದೆ ಹೋಗಿದ್ದ ಪಕ್ಷದಲ್ಲಿ ನಮ್ಮ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಯಾವ ರೀತಿ ರಾಜ್ಯಾಡಳಿತ ನಡೆಯಿಸುತ್ತಿದ್ದರೋ ಹೇಳುವುದು ಕಷ್ಟ. ಬ್ರಿಟಿಷ್ ಆಡಳಿತಾಧಿಕಾರಿಗಳು ನಮ್ಮ ಅರಸರಿಗೆ ನಾನಾ ವಿಧವಾದ ಕಿರುಕುಳ ಕೊಡುತ್ತಿದ್ದುದಲ್ಲದೆ ಅವಮಾನೆಯ ಗೌರವ ಪ್ರಧಾನವಾದ ದಸರಾ ಉತ್ಸವವನ್ನೇ ನಡೆಸಲು ಅಡಚಣೆ ಮಾಡುತ್ತಿದ್ದರು ಇಂಥ ಕಾರಣಗಳ ಮೇಲೆ ಮೈಸೂರರಸರಿಗೂ ಬ್ರಿಟೀಷ್ ಸರ್ಕಾರಕ್ಕೂ ಬಹಳವಾದ ವಿವಾದಗಳಿದ್ದವು

ಟಿಪ್ಪುಸುಲ್ತಾನರ ಆಡಳಿತಾನಂತರ ಬ್ರಿಟಿಷರು ಕನ್ನಡ ನಾಡನ್ನು ಹರಿದು ಹಂಚಿದರು. ಮತ್ತು ಕಡಲ ಸೌಲಭ್ಯವಿಲ್ಲದ ಸ್ವಲ್ಪ ಭೂಭಾಗವನ್ನು ಮಹಾರಾಜರಿಗೆ ಕೊಟ್ಟು, ರಾಜರನ್ನು ಒಬ್ಬ ಜಮೀನ್ದಾರರಂತೆ ಮಾಡಿಬಿಟ್ಟಿದ್ದರು. ಆದರೆ ಇಲ್ಲಿ ಒಂದು ವಿಚಾರ ಗಮನಾರ್ಹ. ಕೇವಲ ಮೈಸೂರರಸರಿಗೇ ಅಲ್ಪ ಸ್ವಲ್ಪ ರಾಜ್ಯಸನ್ನಾದರೂ ಬ್ರಿಟೀಷರು ಹಿಂದಕ್ಕೆ ಕೊಟ್ಟದ್ದು. ಬಹುಶಃ ಈ ಕೊಡುಗೆಯೂ ಕೂಡ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಹೋರಾಟದ ಫಲವೆಂದೇ ಹೇಳಬಹುದು.

## ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜರ ವ್ಯಕ್ತಿತ್ವ

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ನಮ್ಮ ರಾಜ್ಯದ ಮಹಾರಾಜರಾಗಿ ಒಳ್ಳೆಯ ರೀತಿಯಲ್ಲಿ ರಾಜ್ಯಭಾರ ಮಾಡಿ ಮಹತ್ತರ ಸಾಧನೆಗಳನ್ನು ಸಾಧಿಸಿದ್ದಾರೆ. ಇಂತಹ ಜಯಂತಿ ಸಂದರ್ಭಗಳಲ್ಲಿ ಅವರ ರಾಜತ್ವಕ್ಕಿಂತಲೂ ಅವರ ವ್ಯಕ್ತಿತ್ವ ಎಂತಹುದಾಗಿತ್ತು, ಅವರು ಸಾಧಿಸಿದ್ದೇನು, ಮತ್ತು ಅವರಿಂದ ನಾವು ಕಲಿಯುವ ಪಾಠವೇನಾದರೂ ಇದೆಯೇ ಎಂಬುದನ್ನು ವಿಚಾರಿಸಬೇಕು.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಎಲ್ಲ ದೃಷ್ಟಿಯಿಂದಲೂ ಒಳ್ಳೆಯ ವ್ಯಕ್ತಿತ್ವ ಪಡೆದಿದ್ದರು. ಅವರ ರಾಜತ್ವಕ್ಕಿಂತಲೂ ಅವರ ಮಾನವೀಯತೆ ಅನುಕರಣೀಯವಾದುದು. ಬಹು ಧೈರ್ಯಶಾಲಿಗಳು. ಅವರ ರಾಜತ್ವಕ್ಕಿಂತಲೂ ಬ್ರಿಟಿಷರೊಡನೆ ಅವ್ಯಾಹತವಾಗಿ ಅವರು ನಡೆಸಿರುವ ಹೋರಾಟವೇ ಇದಕ್ಕೆ ಉತ್ತರ ನೀಡಬಲ್ಲುದು. ಯಾವ ಬ್ರಿಟಿಷರು ಜನರ ಅಭಿಪ್ರಾಯಕ್ಕೆ ವ್ಯತಿರಿಕ್ತವಾಗಿ ದಬ್ಬಾಳಿಕೆಯಿಂದ ಅನ್ಯಾಯದ ರೀತಿಯಲ್ಲಿ ರಾಜ್ಯಭಾರ ಮಾಡಬೇಕೆಂದಿದ್ದರೋ ಅಂತಹ ಆಡಳಿತ ವರ್ಗವನ್ನು ಎದುರಿಸಿ ಹೋರಾಡಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ವ್ಯಕ್ತಿತ್ವ ಮತ್ತು ವೈಶಿಷ್ಟ್ಯವನ್ನು ಉಳಿಸಿಕೊಂಡು ಬಂದರು.

## ಸಾಹಿತಿ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು

ಕೇವಲ ಆಡಳಿತ ಕೌಶಲ್ಯ, ಧೈರ್ಯಸ್ಥೈರ್ಯಗಳಿಗೆ ಅವರು ಹೆಸರಾಗಿದ್ದುದೇ ಅಲ್ಲದೆ ಇತರ ವಿಚಾರಗಳಲ್ಲಿಯೂ ಅವರಿಗೆ ಸಾಕಷ್ಟು ಆಸಕ್ತಿ ಇತ್ತು. ಅವರು ಅನೇಕ ಉತ್ತಮ ವಿದ್ವಾಂಸರಿಗೂ ಕವಿಗಳಿಗೂ ಆಶ್ರಯವಿತ್ತು ಸಾಹಿತ್ಯವನ್ನೂ ಸಾಹಿತಿಗಳನ್ನೂ ಉತ್ತಮ ರೀತಿಯಲ್ಲಿ ಪೋಷಿಸಿಕೊಂಡು ಬಂದರು. ಸಾಹಿತ್ಯಕ್ಕೂ ಸಾಹಿತಿಗಳಿಗೂ ಒಳ್ಳೆಯ ಪ್ರಚೋದನೆ ಪ್ರೇರೇಪಣೆ ದೊರೆತಿದ್ದು ಮೈಸೂರು ಅರಸೊತ್ತಿಗೆಯ ಇತಿಹಾಸದಲ್ಲಿ ಇವರ ಕಾಲದಲ್ಲಿಯೇ. ಪುನ್ರಚಿಸಿದ್ದ ಕಾಳಿದಾಸ ಮಹಾಕವಿಯ ಶಾಕುಂತಲ ನಾಟಕವನ್ನು ಅಭಿನವ ಕಾಳಿದಾಸ ಬಸವಪ್ಪ ಶಾಸ್ತ್ರಿಗಳು ಕನ್ನಡಿಸಿದ್ದು ಇವರ ಕಾಲದಲ್ಲಿಯೇ. ಕೇವಲ ಸಾಹಿತ್ಯವನ್ನು ಮತ್ತು ಸಾಹಿತಿಗಳನ್ನು ಪ್ರೋತ್ಸಾಹಿಸಿದ್ದಷ್ಟೇ ಅಲ್ಲ. ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಸ್ವಯಂ ಉತ್ತಮ ಕವಿಗಳು. ತಾವೇ ಅನೇಕ ಉತ್ತಮ ಗ್ರಂಥಗಳನ್ನು ರಚಿಸಿದ್ದಾರೆ.

ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜರ ಗ್ರಂಥಾವಲೋಕನದಿಂದ ಅವರ ಮಾನವತೆ, ಆಳವಾದ ಅನುಭವ ಮತ್ತು ಪಾಂಡಿತ್ಯ ಮನವರಿಕೆ ಯಾಗುತ್ತದೆ. ಅವರು ಒಳ್ಳೆಯ ರಸಿಕರೂ ಹೌದು.

## ಕಲಾಪೋಷಣೆ

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರಿಗೆ ಲಲಿತ ಕಲೆಗಳಲ್ಲಿ ಅಪಾರವಾದ ಆಸಕ್ತಿ. ಅವರ ಕಾಲದಲ್ಲಿ ಸಂಗೀತ, ನೃತ್ಯ ಮತ್ತು ಶಿಲ್ಪ ಕಲೆಗೆ ಬೇಕಾದಷ್ಟು ಪ್ರೋತ್ಸಾಹ ದೊರೆಯಿತು. ಅವರು ಹಾಕಿದ ಬೀಜ ಈವರೆವಿಗೂ ಬೆಳೆಯುತ್ತಿದೆ. ಹಿಂದಿನಿಂದಲೂ ಮೈಸೂರರಸರು ಕಲೆಗೆ ಮನ್ನಣೆ ನೀಡಿದ್ದಾರೆ. ಕಲೆಯ ಪ್ರಭಾವಕ್ಕೆ ಸಹಾಯ ಸಹಕಾರ ನೀಡಿ ದೇಶದಲ್ಲಿ ಈ ಕಲೆಗಳು ಉಳಿಯಲು ಸಹಾಯಮಾಡಿದರು. ಇದಕ್ಕೆ ಮೂಲ ಕಾರಣಕರ್ತರು ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು.

## ಆಪ್ತರನ್ನು ಆದರಿಸುವುದರಲ್ಲಿ ನೈಪುಣ್ಯತೆ

ಅವರು ತಮ್ಮ ಆಪ್ತರನ್ನು ಆದರಿಸುವುದರಲ್ಲಿ ಬಹಳ ನೈಪುಣ್ಯತೆಯನ್ನು ತೋರ್ಪಡಿಸಿ ಕೊಂಡಿದ್ದಾರೆ. ಯಾವ ಕಾಲದಲ್ಲೂ ಅಧಿಕಾರದಲ್ಲಿ ಇರುವವರನ್ನು ಜನರು ಹೊಗಳುವುದು ಹೆಚ್ಚು. ಇಂತಹ ಹೊಗಳಿಕೆಯನ್ನು ಅಧಿಕಾರ ಸ್ಥಾನದಲ್ಲಿರುವವರೂ ಕಿವಿನಿಮಿರಿಸಿಕೊಂಡು ಕೇಳಿ ಸಂತುಷ್ಟರೂ ಆಗುತ್ತಾರೆ. ಇಂತಹ ಹೊಗಳು ಭಟರಿಂದ ಸಮಾಜಕ್ಕೂ ಯೋಗ್ಯ ಜನತೆಗೂ ಒಗುವ ಅನ್ಯಾಯ ಅಷ್ಟಿಷ್ಟಲ್ಲ. ಆದರೂ ಇದೊಂದು ಅಧಿಕಾರಕ್ಕೆ ಸ್ವಭಾವತಃ ಸುತ್ತುವರಿದ ಕೋಟೆ.

# MUMMADI KRISHNARAJA WADIYAR'S 163RD JAYANTI

The 163rd Jayanthi of H. H. Sri Mummadi Krishnaraja Wadiyar was celebrated on Sunday the 21st July 1957 at 9 A.M. in the Rangacharlu Memorial Hall under the Presidentship of Sri S. Nijalingappa, B.A, B.L., Chief Minister of Karnataka. On arrival, the Chief Minister was received by Sri G. R. Josyer, the Convenor, Sris. G. K. D. Bharamiah, U. L. Ramachandra Rao, A. K. Venugopala Mudaliar, and M. S. Channabasappa, Trustees, and the Civic authorities, and the group was photographed. The large hall was well-decorated, and the elite of the city had assembled in honour of the occasion. A life-lize portrait of H. H. Sri Mummadi Krishnaraja Wadiyar was installed on a pedastal on the dais, adorned and garlanded.

On the President being seated there was Prayer by the students of the National Girls' High School, and Invocation in Sanskrit, specially composed for the occasion by Sri Vidwan Alwar Tirumaliyengar, Principal of the Sanskrit College, Melkote.

Sri G. R. Josyer, then read messages received from Bharataratna Sir M. Visvesvaraya, Sri M. Anantasayanam Iyengar, Speaker of the Lok Sabha, Delhi, Sri K. C. Reddy, Minister of Works etc, Delhi, Dr. Sir C. P. Ramaswamy Iyer, Sri H. K. Veeranna Gowda, Minister of Public works, Sri K. P. Ramanathaih, I.A.S., Divisional Commissioner, Belgaum, Rao Bahadur M. A. Rangaswami, M.I.C.E. and Sri Mahantiah, City Magistrate, Mysore.

The Welcome Address delivered by Sri G. R. Josyer has already appeared in our last issue.

There was then a delightful programme of Music, vocal and instrumental, by the staff and selected students of the National Girls' High School.

The President, Chief Minister, Nijalingappa rising amidst cheers, and speaking impromptu in Kannada, delivered the following valuable speech:

**ಮೈಸೂರು ರಾಜ್ಯದ ಮುಖ್ಯ ಮಂತ್ರಿಗಳಾದ ಶ್ರೀ ಎಸ್. ನಿಜಲಿಂಗಪ್ಪನವರು ದಿನಾಂಕ 21—7—1957 ರಂದು ಮೈಸೂರು ರಂಗಾಚಾರ್ಲು ಪುರಭವನದಲ್ಲಿ ನಡೆದ ಶ್ರೀ ಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ್ ಅವರ ಜಯಂತ್ಯುತ್ಸವ ಸಮಾರಂಭದ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಿದಾಗ ಮಾಡಿದ ಭಾಷಣ.**

## ಶ್ರೀಮಾನ್ ಜೋಷ್ಯರೇ, ಸ್ನೇಹಿತರೇ, ತಾಯಂದಿರೇ,

ಇಳೆದ ಮಹಾಸ್ವಾಮಿಯವರಾದ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ 163 ನೇ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ ನನ್ನನ್ನು ಕರೆದು ಗೌರವಿಸಿ ಈ ಸಮಾರಂಭದ ಅಧ್ಯಕ್ಷತೆ ವಹಿಸಲು ಅವಕಾಶ ಕೊಟ್ಟಿದ್ದಕ್ಕಾಗಿ ತಮಗೂ ಈ ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯ ಕಾರ್ಯಕರ್ತರಿಗೂ ನನ್ನ ಧನ್ಯವಾದಗಳನ್ನು ಅರ್ಪಿಸುತ್ತೇನೆ.

ಬಹುಶಃ ಕೆಲವರಿಗೆ ಅನಿಸಬಹುದು, ರಾಜರುಗಳು ಈಗಲೂ ಇಲ್ಲಿ ಇನ್ನು ಮುಂದೆ ಉಳಿಯುವಂತಿಲ್ಲ. ಈ ಜಯಂತಿ ಸಮಾರಂಭಗಳೇಕೆ? ಇದರಿಂದ ಏನು ಪ್ರಯೋಜನ? ಎನ್ನುವ ಪ್ರಶ್ನೆ ಸಾಧಾರಣವಾಗಿ ಅನೇಕರಲ್ಲಿ ಉದ್ಭವಿಸುತ್ತದೆ. ನಮ್ಮ ದೇಶದಲ್ಲಿ ಪ್ರಜಾ ಪ್ರಭುತ್ವ ಲಭ್ಯವಾಗಿದ್ದು ಅದು ಉಳಿದು ಬೆಳೆದು ಜೀವ್ಯಾಗಿ ಬಾಳುವುದು ಮಿಶಿತ. ಅಂದರ್ಭಣ ಇತಿಹಾಸವನ್ನು ಮರೆಯು ಬಾರದು. ನಮಗೆ ಹಿಂದಿನಿಂದಲೂ ಅನೇಕ ತರಹ ಅನುಭವಗಳಾಗಿವೆ. ಅವುಗಳನ್ನು ನಾವು ಮರೆಯುವುದು ಸಾಧ್ಯವಿಲ್ಲ. ಚರಿತ್ರೆ ಹಿಂದೆ ಆಗಿಹೋದುದು. ಆದರೆ ಅದು ಸಮಾಜಕ್ಕೆ ಏನು ನೀಡುತ್ತದೆ ಅಂದರೆ ಹಿಂದಿನವರು ನಮ್ಮ ಸಮಾಜಕ್ಕೆ ಏನೇನು ಸಾಧಿಸಿಕೊಟ್ಟಿದ್ದಾರೆ ಎಂಬುದನ್ನು ಹೇಳುತ್ತದೆ. ಆದ್ದರಿಂದ ನಾವು ಅದನ್ನು ಸ್ಮರಿಸಬೇಕು.

ಆದ್ದರಿಂದ ಇಂತಹ ಜಯಂತಿ ಸಮಾರಂಭಗಳನ್ನು ಆಚರಿಸಬೇಕಾದುದು ಅಗತ್ಯ. ಇಂತಹ ಈ ಜಯಂತ್ಯುತ್ಸವವನ್ನು ಏರ್ಪಡಿಸಿದಂತ ಕಾರ್ಯಕರ್ತರು ಸ್ತುತ್ಯರ್ಹರು ಮತ್ತು ಅಭಿನಂದನೀಯರು.

## ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜರೂ ಆಂಗ್ಲ ಆಡಳಿತಗಾರರು

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಬಹಳ ಕಷ್ಟಕಾಲದಲ್ಲಿ ನಮ್ಮ ರಾಜರಾಗಿದ್ದರು. ನಮ್ಮ ಇತಿಹಾಸದ ಪ್ರಕಾರ 1857 ನೇ ಇಸವಿಯಲ್ಲಿ ಒಂದು ದೊಡ್ಡ ದಂಗೆ ನಡೆಯಿತು. ಅದರ ಕಾರಣ ನಾವು ರಾಷ್ಟ್ರದಲ್ಲಿ ಈ ವರ್ಷ ಸ್ವಾತಂತ್ರ್ಯ ಹೋರಾಟದ ಶತಮಾನೋತ್ಸವ

ನನ್ನು ಆಚರಿಸಲಿದ್ದೇವೆ. ಇದಕ್ಕೆ ಹಿನ್ನೆಲೆಯಾಗಿ ಅಂದರೆ 1857 ನೇ ಇಸವಿಯಲ್ಲಿಯೇ ಈ 1858 ರ ಹೋರಾಟಕ್ಕೆ ಒಂದು ರೂಪ ಬಂದಿದ್ದಿತು. ಆ ಕಾಲದಲ್ಲಿ ಅನೇಕರು ಸ್ವಾತಂತ್ರ್ಯಕ್ಕಾಗಿ ಅತೀವ ಹೋರಾಟ ನಡೆಸಿದರು. ಆದರೆ, ಈ ಕಾಲಾವಧಿಯಲ್ಲಿ ಹಳೇ ಮೈಸೂರಿನಲ್ಲಿ ಯಾವ ತೆರನಾದ ದಂಗೆ ಕೊಲೆ ಮುಂತಾದವುಗಳೂ ನಡೆಯಲಿಲ್ಲ. ಆದರೆ, ಮೈಸೂರು ಹೊರಗಿನ ಕರ್ನಾಟಕದಲ್ಲಿ ಕಿತ್ತೂರ ಚೆನ್ನಮ್ಮ, ಬಾಬೂರಾವ್ ಮುಂತಾದವರು ಆಂಗ್ಲರೊಡನೆ ಸೆಣಸಿ ಬಹಳ ಹೋರಾಟ ನಡೆಸಿದರು.

ಆಗಿನ ಕಾಲದಲ್ಲಿ ನಮಗೆಲ್ಲ ಗೊತ್ತಿರುವಂತೆ, ಹಳೇ ಮೈಸೂರಿನಲ್ಲಿ ಬ್ರಿಟೀಷ್ ಕಮಿಷನರುಗಳು ರಾಜ್ಯಾಡಳಿತ ನಡೆಸುತ್ತಿದ್ದರು. ಬಹುಶಃ ಆಗಿನ ವೇಳೆಯಲ್ಲಿ ಬ್ರಿಟಿಷ್ ಆಡಳಿತ ಇಲ್ಲದೆ ಹೋಗಿದ್ದ ಪಕ್ಷದಲ್ಲಿ ನಮ್ಮ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಯಾವ ರೀತಿ ರಾಜ್ಯಾಡಳಿತ ನಡೆಯಿಸುತ್ತಿದ್ದರೋ ಹೇಳುವುದು ಕಷ್ಟ. ಬ್ರಿಟಿಷ್ ಆಡಳಿತಾಧಿಕಾರಿಗಳು ನಮ್ಮ ಅರಸರಿಗೆ ನಾನಾ ವಿಧವಾದ ಕಿರುಕುಳ ಕೊಡುತ್ತಿದ್ದುದಲ್ಲದೆ ಅಮಾನೆಯ ಗೌರವ ಪ್ರಧಾನವಾದ ದಸರಾ ಉತ್ಸವವನ್ನೇ ನಡೆಸಲು ಅಡಚಣೆ ಮಾಡುತ್ತಿದ್ದರು ಇಂಥ ಕಾರಣಗಳ ಮೇಲೆ ಮೈಸೂರರಸರಿಗೂ ಬ್ರಿಟೀಷ್ ಸರ್ಕಾರಕ್ಕೂ ಬಹಳವಾದ ವಿವಾದಗಳಿದ್ದವು

ಟಿಪ್ಪುಸುಲ್ತಾನರ ಆಡಳಿತಾನಂತರ ಬ್ರಿಟಿಷರು ಕನ್ನಡ ನಾಡನ್ನು ಹರಿದು ಹಂಚಿದರು. ಮತ್ತು ಕಡಲ ಸೌಲಭ್ಯವಿಲ್ಲದ ಸ್ವಲ್ಪ ಭೂಭಾಗವನ್ನು ಮಹಾರಾಜರಿಗೆ ಕೊಟ್ಟು ರಾಜರನ್ನು ಒಬ್ಬ ಜಮೀನ್ದಾರರಂತೆ ಮಾಡಿಬಿಟ್ಟಿದ್ದರು. ಆದರೆ ಇಲ್ಲಿ ಒಂದು ವಿಚಾರ ಗಮನಾರ್ಹ. ಕೇವಲ ಮೈಸೂರರಸರಿಗೇ ಇಲ್ಲ ಸ್ವಲ್ಪ ರಾಜ್ಯವನ್ನಾದರೂ ಬ್ರಿಟೀಷರು ಹಿಂದಕ್ಕೆ ಕೊಟ್ಟಿದ್ದು. ಬಹುಶಃ ಈ ಕೊಡುಗೆಯೂ ಕೂಡ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಹೋರಾಟದ ಫಲವೆಂದೇ ಹೇಳಬಹುದು.

## ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜರ ವ್ಯಕ್ತಿತ್ವ

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ನಮ್ಮ ರಾಜ್ಯದ ಮಹಾರಾಜರುಗಿ ಒಳ್ಳೆಯ ರೀತಿಯಲ್ಲಿ ರಾಜ್ಯಭಾರ ಮಾಡಿ ಮಹತ್ತರ ಸಾಧನೆಗಳನ್ನು ಸಾಧಿಸಿದ್ದಾರೆ. ಇಂತಹ ಜಯಂತಿ ಸಂದರ್ಭಗಳಲ್ಲಿ ಅವರ ರಾಜತ್ವಕ್ಕಿಂತಲೂ ಅವರ ವ್ಯಕ್ತಿತ್ವ ಎಂತಹುದಾಗಿತ್ತು, ಅವರು ಸಾಧಿಸಿದ್ದೇನು, ಮತ್ತು ಅವರಿಂದ ನಾವು ಕಲಿಯುವ ಪಾಠವೇನಾದರೂ ಇದೆಯೇ ಎಂಬುದನ್ನು ವಿಚಾರಿಸಬೇಕು.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಎಲ್ಲ ದೃಷ್ಟಿಯಿಂದಲೂ ಒಳ್ಳೆಯ ವ್ಯಕ್ತಿತ್ವ ಪಡೆದಿದ್ದರು. ಅವರ ರಾಜತ್ವಕ್ಕಿಂತಲೂ ಅವರ ಮಾನವೀಯತೆ ಅನುಕರಣೀಯವಾದುದು. ಬಹು ಧೈರ್ಯಶಾಲಿಗಳು. ಅವರ ರಾಜತ್ವಕ್ಕಿಂತಲೂ ಬ್ರಿಟಿಷರೊಡನೆ ಅವ್ಯಾಹತವಾಗಿ ಅವರು ನಡೆಸಿರುವ ಹೋರಾಟವೇ ಇದಕ್ಕೆ ಉತ್ತರ ನೀಡಬಲ್ಲುದು. ಯಾವ ಬ್ರಿಟಿಷರು ಜನರ ಅಭಿಪ್ರಾಯಕ್ಕೆ ವ್ಯತಿರಿಕ್ತವಾಗಿ ದಬ್ಬಾಳಿಕೆಯಿಂದ ಅನ್ಯಾಯದ ರೀತಿಯಲ್ಲಿ ರಾಜ್ಯಭಾರ ಮಾಡಬೇಕೆಂದಿದ್ದರೋ ಅಂತಹ ಆಡಳಿತ ವರ್ಗವನ್ನು ಎದುರಿಸಿ ಹೋರಾಡಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ವ್ಯಕ್ತಿತ್ವ ಮತ್ತು ವೈಶಿಷ್ಟ್ಯವನ್ನು ಉಳಿಸಿಕೊಂಡು ಬಂದರು.

## ಸಾಹಿತಿ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು

ಕೇವಲ ಆಡಳಿತ ಕೌಶಲ್ಯ, ಧೈರ್ಯಸ್ಥೈರ್ಯಗಳಿಗೆ ಅವರು ಹೆಸರಾಗಿದ್ದುದೇ ಅಲ್ಲದೆ ಇತರ ವಿಚಾರಗಳಲ್ಲಿಯೂ ಅವರಿಗೆ ಸಾಕಷ್ಟು ಆಸಕ್ತಿ ಇತ್ತು. ಅವರು ಅನೇಕ ಉತ್ತಮ ವಿದ್ವಾಂಸರಿಗೂ ಕವಿಗಳಿಗೂ ಆಶ್ರಯವಿತ್ತು ಸಾಹಿತ್ಯವನ್ನೂ ಸಾಹಿತಿಗಳನ್ನೂ ಉತ್ತಮ ರೀತಿಯಲ್ಲಿ ಪೋಷಿಸಿಕೊಂಡು ಬಂದರು. ಸಾಹಿತ್ಯಕ್ಕೂ ಸಾಹಿತಿಗಳಿಗೂ ಒಳ್ಳೆಯ ಪ್ರಜೋದನೆ ಪ್ರೇರೇಪಣೆ ದೊರೆತಿದ್ದು ಮೈಸೂರು ಅರಸೊತ್ತಿಗೆಯ ಇತಿಹಾಸದಲ್ಲಿ ಇವರ ಕಾಲದಲ್ಲಿಯೇ. ಸುಪ್ರಸಿದ್ಧ ಕಾಳಿದಾಸ ಮಹಾಕವಿಯ ಶಾಕುಂತಲ ನಾಟಕವನ್ನು ಅಭಿನವ ಕಾಳಿದಾಸ ಬಸವಪ್ಪ ಶಾಸ್ತ್ರಿಗಳು ಕನ್ನಡಿಸಿದ್ದು ಇವರ ಕಾಲದಲ್ಲಿಯೇ. ಕೇವಲ ಸಾಹಿತ್ಯವನ್ನು ಮತ್ತು ಸಾಹಿತಿಗಳನ್ನು ಪ್ರೋತ್ಸಾಹಿಸಿದ್ದಷ್ಟೇ ಅಲ್ಲ. ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಸ್ವಯಂ ಉತ್ತಮ ಕವಿಗಳು. ತಾವೇ ಅನೇಕ ಉತ್ತಮ ಗ್ರಂಥಗಳನ್ನು ರಚಿಸಿದ್ದಾರೆ.

ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜರ ಗ್ರಂಥಾವಲೋಕನದಿಂದ ಅವರ ಮಾನವತೆ, ಆಳವಾದ ಅನುಭವ ಮತ್ತು ಪಾಂಡಿತ್ಯ ಮನವರಿಕೆ ಯಾಗುತ್ತದೆ. ಅವರು ಒಳ್ಳೆಯ ರಸಿಕರೂ ಹೌದು.

## ಕಲಾಪೋಷಣೆ

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರಿಗೆ ಲಲಿತ ಕಲೆಗಳಲ್ಲಿ ಅಪಾರವಾದ ಆಸಕ್ತಿ. ಅವರ ಕಾಲದಲ್ಲಿ ಸಂಗೀತ, ನೃತ್ಯ ಮತ್ತು ಶಿಲ್ಪ ಕಲೆಗೆ ಬೇಕಾದಷ್ಟು ಪ್ರೋತ್ಸಾಹ ದೊರೆಯಿತು. ಅವರು ಹಾಕಿದ ಬೀಜ ಈವರೆವಿಗೂ ಬೆಳೆಯುತ್ತಿದೆ. ಹಿಂದಿನಿಂದಲೂ ಮೈಸೂರರಸರು ಕಲೆಗೆ ಮನ್ನಣೆ ನೀಡಿದ್ದಾರೆ. ಕಲೆಯ ಪ್ರಭಾವಕ್ಕೆ ಸಹಾಯ ಸಹಕಾರ ನೀಡಿ ದೇಶದಲ್ಲಿ ಈ ಕಲೆಗಳು ಉಳಿಯಲು ಸಹಾಯಮಾಡಿದರು. ಇದಕ್ಕೆ ಮೂಲ ಕಾರಣಕರ್ತರು ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು.

## ಆಪ್ತರನ್ನು ಆದರಿಸುವುದರಲ್ಲಿ ನೈಪುಣ್ಯತೆ

ಅವರು ತಮ್ಮ ಆಪ್ತರನ್ನು ಆದರಿಸುವುದರಲ್ಲಿ ಬಹಳ ನೈಪುಣ್ಯತೆಯನ್ನು ತೋರ್ಪಡಿಸಿ ಕೊಂಡಿದ್ದಾರೆ. ಯಾವ ಕಾಲದಲ್ಲೂ ಅಧಿಕಾರದಲ್ಲಿ ಇರುವವರನ್ನು ಜನರು ಹೊಗಳುವುದು ಹೆಚ್ಚು. ಇಂತಹ ಹೊಗಳಿಕೆಯನ್ನು ಅಧಿಕಾರ ಸ್ಥಾನದಲ್ಲಿರುವವರೂ ಕವಿನಿಮಿರಿಸಿಕೊಂಡು ಕೇಳಿ ಸಂತುಷ್ಟರೂ ಆಗುತ್ತಾರೆ. ಇಂತಹ ಹೊಗಳು ಭಟರಿಂದ ಸಮಾಜಕ್ಕೂ ಯೋಗ್ಯ ಜನತೆಗೂ ಆಗುವ ಅನ್ಯಾಯ ಅಷ್ಟಿಷ್ಟಲ್ಲ. ಆದರೂ ಇದೊಂದು ಅಧಿಕಾರಕ್ಕೆ ಸ್ವಭಾವತಃ ಸುತ್ತುವರಿದ ಕೋಟೆ.

ಆದರೆ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯವರು ಇಂತಹ ಜನಗಳನ್ನು ದೂರವಾಗಿಡಬೇಕೆಂಬ ವಿಚಾರದ ಮಹತ್ವವನ್ನರಿತು ಬಹಳ ಯೋಗ್ಯರನ್ನೇ ತಮ್ಮ ಹತ್ತಿರ ಇಟ್ಟುಕೊಂಡಿದ್ದರು. ಇವರಲ್ಲಿ ಕ್ಯಾಂಬೆಲ್ ಎಂಬುವವರು ಒಬ್ಬರು. ಇವರು ರಾಜರಿಗೆ ಒಳ್ಳೆಯ ಅತ್ಮೀಯರು. ಈ ಪಾಠವನ್ನು ನಾವು ಅವರಿಂದ ಮುಖ್ಯವಾಗಿ ಕಲಿಯಬೇಕು.

## ದೈವಭಕ್ತಿ

ಅವರು ಸ್ವಭಾವತಃ ಬಹುದೈವಭಕ್ತರು. ಕರ್ತವ್ಯದಲ್ಲಿ ಭಕ್ತಿಯಿಡಬೇಕಾದ್ದು ಅತ್ಯಗತ್ಯ. ಅದರಂತೆ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರ ಕಾಲದಿಂದ ಜನತೆಯಲ್ಲಿ ದೈವಭಕ್ತಿ ಬಹಳ ಹೆಚ್ಚಿ ಅದರ ಪ್ರತೀಕವಾಗಿ ಎಲ್ಲ ಕಡೆಯಲ್ಲಿಯೂ ದೇವಾಲಯಗಳು ಹೆಚ್ಚಿದವು. ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರೇ ನಂಜನಗೂಡಿನ ದೇವಸ್ಥಾನದ ಮುಂಭಾಗವನ್ನು ಕಟ್ಟಿಸಿದರು.

## ವಿಚಾರಪರತೆ

ಅವರ ಕಾಲದಲ್ಲಿ ಮೈಸೂರಿಗೆ ಒಬ್ಬ ಸನ್ಯಾಸಿ ಬಂದಿದ್ದರಂತೆ. ಅವರು ಯಾವಾಗಲೂ ಒಳ್ಳೆಯದನ್ನೇ ಜನರಿಗೆ ಬೋಧಿಸುವುದು ವಾಡಿಕೆಯಾಗಿತ್ತಂತೆ. ಅವರ ಈ ನಡವಳಿಕೆಯನ್ನು ಕಂಡ ಜನರು ಆ ಸನ್ಯಾಸಿಯನ್ನು ಹುಚ್ಚ ಎಂದರು. ಆದರೆ ಜನ ತಿಳಿದಿದ್ದ ಹಾಗೆ ಸನ್ಯಾಸಿಯನ್ನು ಶ್ರೀಮನ್ಮಹಾರಾಜರು ಅರಮನೆಗೆ ಸ್ವಾಗತಿಸಿ ಸತ್ಕರಿಸಿ ಕೆಲವು ಕಾಲ ತಮ್ಮೊಡನೆ ಇಟ್ಟುಕೊಂಡಿದ್ದು ಅವರಿಂದ ಅನೇಕ ಧಾರ್ಮಿಕ ರಹಸ್ಯಗಳನ್ನು ತಿಳಿದುಕೊಂಡರು.

ಈ ದೃಷ್ಟಿಯಿಂದ ಇಂಥ ಜಯಂತಿ ಸಮಾರಂಭಗಳು ಅವಶ್ಯಕ. ತಾವೆಷ್ಟು ಇಷ್ಟು ಹೆಚ್ಚಿನ ಸಂಖ್ಯೆಯಲ್ಲಿ ಇಲ್ಲಿ ಸೇರಿರುವುದನ್ನು ನೋಡಿದರೆ, ಒಳ್ಳೆಯ ಜನರಿಗೆ ಒಳ್ಳೆಯ ಕೆಲಸಕ್ಕೆ ಸಲ್ಲಬೇಕಾದ ಗೌರವ ನಮ್ಮಲ್ಲಿ ದೊರೆಯುತ್ತಿದೆಯೆಂಬುದಕ್ಕೆ ಗೊತ್ತಾಗುತ್ತದೆ.

ಶ್ರೀಮಾನ್ ಜೋಸ್ಯರ್‌ರವರು ಸಲಹೆ ಮಾಡಿದಂತೆ ಕರ್ನಾಟಕದಿಂದ ಕಲ್ಕತ್ತಾಕ್ಕೆ ಹೋಗಿರುವ ಕೈ ಬರಹದ ಹೊತ್ತಿಗೆಗಳನ್ನು ಪುನಃ ಮೈಸೂರಿಗೆ ಪಡೆಯಲು ನಾನು ಆ ಮುಖ್ಯ ಮಂತ್ರಿಗಳೊಡನೆ ಪ್ರಯತ್ನಿಸುವುದಾಗಿ ಹೇಳುತ್ತೇನೆ. ಬ್ರಿಟಿಷರು ಕೊಂಡೊಯ್ದ ಕರ್ನಾಟಕದ ರತ್ನ ಸಿಂಹಾಸನವನ್ನು ಹಿಂದಕ್ಕೆ ಪಡೆಯಲು ಪ್ರಯತ್ನಿಸುವಂತೆ ಭಾರತ ಸರ್ಕಾರವನ್ನೂ ಪ್ರಧಾನ ಮಂತ್ರಿ ಶ್ರೀ ನೆಹರೂರವರನ್ನೂ ಕಂಡು, ಪ್ರಯತ್ನಿಸುತ್ತೇನೆ." ಮೈಸೂರು ನಗರದಲ್ಲಿ ವಸ್ತು ಸಂಗ್ರಹಾಲಯವನ್ನು ಸ್ಥಾಪಿಸುವ ವಿಚಾರದಲ್ಲಿ ಸೂಕ್ತ ಕಾರ್ಯ ಕೈಗೊಳ್ಳುವುದಾಗಿಯೂ ಭರವಸೆ ಇತ್ತರು. ಕೊನೆಯಲ್ಲಿ ಎಲ್ಲರಿಗೂ ವಂದಿಸಿ ತಮ್ಮ ಭಾಷಣವನ್ನು ಮುಗಿಸಿದರು.

ಪ್ರಾರಂಭದಲ್ಲಿ ಸಮಾರಂಭದ ವ್ಯವಸ್ಥಾಪಕರೂ ಟ್ರಸ್ಟಿಗಳೂ ಆದ ಶ್ರೀಮಾನ್ ಜೋಸ್ಯರ್ ಅವರು ಮುಖ್ಯ ಮಂತ್ರಿಗಳನ್ನೂ ಸಭಿಕರನ್ನೂ ಸ್ವಾಗತಿಸಿ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ವ್ಯಕ್ತಿತ್ವ, ರಾಜಕೀಯ ಕೌಶಲ ಮತ್ತಿತರ ಗುಣಗಳನ್ನು ಕುರಿತು ವಿಚಾರ ಪೂರಿತವಾದ ಭಾಷಣ ಮಾಡಿದರು.

Next, two tableau, "Bharata Mata," and "Karnataka" were presented by the accomplished students of the National Girls' High School, and were most highly appreciated.

The Chief Minister then presented souvenirs to the participants in music and tableau.

Proposing a vote of thanks, Sri G. R. Josyer observed,

Sir, and Ladies and Gentlemen,

Before you conclude this celebration, I ought to offer you thanks for sparing time and adding lustre to today's function by your gracious presence, and for your thoughtful and eloquent Presidential remarks. I should thank the Huzur Secretary, and Colonel A. V. Subrahmanyaraja Urs for kindly lending the portraits of Sri Mummadi Krishnaraja Wadiyar. I thank the staff and students of the National Girls' High School for providing such delightful entertainment in honour of Mummadi Krishnaraja Wadiyar, in honour of your illustrious presence, and in honour of this distinguished gathering. I thank the Municipal and Police and other authorities who have largely contributed to the success of this function. And I thank you all for your kindness in responding to our invitation.

With the singing of the National Anthem, the great function came to a close.

# The I. A. S. R.

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